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*The Effigies of Jesus Christ as described
by P. Lentulus the Roman Governour.*

T H E
H I S T O R Y
O F T H E
Holy Jesus.

C O N T A I N I N G

A Brief Account of the BIRTH and LIFE,
the Death, Resurrection, and Ascension of Our
Blessed *Saviour*: And of the Prophecies, Pre-
dictions, and Prodigies, Relating to him; Re-
corded both in Holy Writ, and other *Gentile*
Authors.

To which is added, the

L I V E S and D E A T H S
O F T H E

Holy Evangelists and Apostles.

Collected from the *Holy Scriptures*, the Writ-
ings of the Ancient *Fathers*, and other Authors
of undoubted Verity.

Dedicated to Her Majesty Queen ANNE

Enlivened with Pictures.

The Sixth Edition Corrected.

By WILLIAM SMITH, A.M.

London: Printed for *Eben. Tracy*, at the Three
Bibles on *London-Bridge*; 1709.



- 25. Octo. 1774 -

Thy
- O Smith. what thanks are due to
- For this thy glorious work, -
- In It we plainly see, -
- The Divinity & godhead of our ^{aviour} Lord.
- The apostles of our Lord, -
- Dying for the sacred word.
- Then let us live a goodly life,
- without malice, with a strife.
- J. Winch -

TO
Her Most Excellent MAJESTY,
A N N E,
Q U E E N
OF
Great Britain, France, and
Ireland, Defender of
the Faith, &c.

Most Gracious Sovereign,

YOUR Majesty's Royal Proclamation
for the Encouragement of True Re-
ligion and Vertue, and for the Sup-
pressing of Vice, Immorality and Prophaneness,
are such Glorious Beams of Piety Streaming
from your Royal Heart, as raises in all your
Faithful and Loyal People the Highest Ex-
pectations of all Spiritual and Temporal Bles-
sings from the future Reign of so good and gra-
cious a Princess; who in their several Pla-
ces and Stations, daily offer to God, by whom
Kings and Queens Reign, their Sacrifice of
Prayer

The Epistle Dedicatory.

Prayer for the Preservation of your Sacred Person from all Dangers, and the Establishment of your Throne against all Pretenders and Opposers whatsoever. And that he would make your Reign Long and Prosperous, and so direct your Councils, and Succeed your Armies and Allies, that you may overcome all your Enemies, and at length obtain a Crown of Immortal Life and Glory.

Great Princess! This Exalted Goodness has embolden'd one of the meanest of your Majesty's Subjects, Humbly to Present this small Offering to your Royal Hands; As being assured, that whatsoever may tend to the Honour of the Author, and Promulgators of our Holy Religion, will not be unacceptable to your Majesty, and particularly this brief Account of the Holy Lives and Acts of our Blessed Saviour and his Apostles, wherein I hope there are some Convincing Arguments to disprove the Impious Opinions of those that deny the Divinity of our Sacred Redeemer. I Humbly beg your Majesty's Gracious Pardon for my Presumption, who am

Your Majesty's most

Loyal Subject,

William Smith.

Stephen Payne

THE
HISTORY
OF THE
Holy JESUS,

CONTAINING

A Brief Account of the Birth, and Life-
the Death, Resurrection and Ascension
of our BLESSED SAVIOUR.

AMONG the many vile Opinions advanced by Men of Corrupt Minds in this last and worst Age of the World, none has been more Impious (next to the denying of the Being of God) than the denying the Divinity and God-head of our Blessed Saviour, by those Men who seem to disown Atheism, and pretend to own the Authority of the Holy Scripture. It may therefore be very necessary before we pretend farther, to advance some cogent Arguments in defence of the God-head of our holy Redeemer.

St. Peter in his Discourse to the High-Priest and Rulers of the Jews, *Acts 4.* asserts that *there is no Salvation in any other but in Jesus of Nazareth, and that there is no other Name under Heaven given among Men, whereby we must be saved.* If it be objected by the Deists, that there were many Saints under the Law of

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Moses for Two Thousand Years together, who without Christian Religion served God Uprightly, as the Prophets and other Holy People: And before them again in the Law of Nature, when neither Jews nor Christian Religion was ever heard of, till above Two Thousand Years after, several Holy Men pleased God, and served him Truly, as Enoch, Noah, Job, Abraham, Jacob, and others.

I answer, That though these Men, especially the latter, had not so particular and express Knowledge of Christ and of his Mysteries as we have now; for this was reserved till the fulness of time came, and was then revealed to the Holy Prophets and Apostles by the Spirit: And though they did not know Expressly, how and in what manner Christ should be Born, whether of a Virgin, or how he should Live and Die; what Sacraments he should leave; what Way of publishing his Gospel he should Appoint, &c. Wheteof yet many Particulars were revealed to the Jews at sundry times, and the nearer Christ's coming approached, they had more clear Revelation of them; yet all, and every one of those Holy Saints that lived from Abraham to the coming of Christ, had a general Knowledge of the Christian Religion, and did certainly believe there should come a Saviour and Redeemer of Mankind to deliver them from the Bondage contracted by the Sin of Adam. And this was declared to our first Parents in Paradise, That the Seed of the Woman should bruisse the Serpent's Head: And therefore Sr. John in the Revelations calls Christ, the Lamb of God which was slain from the Foundation of the World. And the Apostles Peter and Paul affirm, that the Ancient Fathers before Christ's Nativity were saved by Faith in him. And it is agreed by most Divines, that their Religion was the very same in substance with ours, only more obscure and general, as relating to things to come, wheteas we believe in

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in those that are past, and present, they believed a Redeemer should come, and that a Virgin shall Conceive; We believe, that he is come, and that she hath conceived. They had Sacrifices and Ceremonies, that prefigured his coming; we have Sacraments that represent his Presence with us in the Administration thereof. They called their Redeemer, *the Desire or Expectation of all Nations*; We, the Salvation of all Nations; Finally, there was no other difference between the Faith of Good Men of Old, and ours, but in the Circumstances of Time, and the clearness and particularity thereof. So that it is manifest, it was necessary for all Persons and People from the beginning of the World, who desired the Salvation of their Souls, to believe in Christ, and to love him with all their Hearts and Souls, by this it appears, that Jesus Christ was the Saviour and Redeemer of all Mankind fore-promised and expected from the beginning of the World.

We shall now further demonstrate, that he was the only Son of God, and God himself, and consequently that his Religion and Precepts are True and Sincere, and Our Obedience thereunto is the only way to Everlasting Happiness. In prosecution of which, three things may be considered in the order of Time, wherein they hapned. 1. What passed before the Nativity of Christ. 2. What things were done and verified after his Incarnation to his Ascension, all the while he abode on Earth. 3. What Events ensued for confirming his Deity after his Departure.

1. Those things which passed before his Nativity, and are Proofs of the Verity of Christianity, may be taken partly from the *Jews*, and partly from the *Gentiles*, he being appointed from the beginning to work the Redemption of them both, and to make them both one People in the Service of his Father; And therefore several Forewarnings were given to both, for stirring them up to expect his coming.

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As to the *Jews*, the Old Testament which we have received from that Nation, who are professed Enemies to our Lord Jesus and his Doctrine, was written so many Years before the Name of Christianity was known into the World, that it can't be suppos'd they were Partial, and therefore their Authority is very Strenuous in confirming the Truth of our Religion. For it cannot be denyed, but that throughout the whole Course and Body of their Old Testament, they had a *Messias* promised to them, which is the same that we call Christ; that is, a Person Anointed, and sent from God, a Redeemer, a Pacifier of God's Wrath, a Mediator between God and Man, a Satisfier for the Sins and Offences of the whole World, a Restorer of our Innocency lost in Paradise, a Master, an Instructor, a Law-giver, a Spiritual and Eternal King, that should Rule and Reign in our Hearts to conquer the Power and Tyranny of *Satan*, the Enemy of Mankind who betray'd our first Parents in Paradise, and never ceaseth since to Assault us with his Temptations. This is evident by the Covenant God made with *Adam*, laying, *In the day thou eatest of the Tree of Knowledge of Good and Evil, thou shalt dye*, Gen. 2. Which Covenant being broken by *Adam*, he received his Judgment, but with a gracious Promise that the Seed of the Woman should Conquer Death and Sin, and shall tread the Temptations of the Devil under his Feet, and this was Christ the *Messias* of the World; as the Eldest *Jews* and *Rabbins* understood this very place (whatever the latter have dream'd, that their *Messias* should be a Temporal King) and the Old *Chaldaick* Paraphrase Expounds these Words thus. 'Adam and Eve have a certain and present Remedy against thee, O Devil, for the time shall come when they shall tread thee down with their Hee's by the help of the *Messias*, who shall be their King.

The very same Promise is seven times Repeated and Established to *Abraham*, who lived near two thousand

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land Years after *Adam*, and again to *Isaac* his Son after him; *In thy seed shall all the Nations of the Earth be blessed*, which had been no great Benediction to *Abraham*, or to the *Jews* after him, who never saw the *Messias* actually; if he had been only a Temporal King; and much less to the *Gentiles*, and all other Nations, if this *Jewish Messias* was to have been a Worldly Monarch, who was to destroy and subdue all Nations, and bring them in Subjection to the *Jews*, as their late *Rabbies* affirm.

The Patriarch *Jacob* prophesieth more plainly of Christ in his Blessing upon *Judah*, *Gen. 46. The Scepter or Government, shall not depart from Judah, nor a Lawgiver from between his Feet until Shiloh come, and to him shall be the gathering of the People.* Or, until he come: that is to be sent, and he shall be the expectation of Nations; As the *Chaldaick* reads it, and interprets it thus: *Until Christ or the Messias come, which is the Hope and Expectation of all Nations, as well Gentiles as of us that are Jews, the Government shall not cease in the House or Tribe of Judah.* From which we infer, that if he be the Hope and Expectation of the *Gentiles*, then he cannot be a Temporal King to destroy them, as the late *Jews* would have it; but a Spiritual King, to bring in subjection their Spiritual Enemies, that is, the World, the Flesh, and the Devil, as all true Christians do believe. And again, if the Temporal Kingdom of the House of *Judah*, of which Christ must come, shall cease and be destroyed at the coming of the *Messias*, as the Scripture affirms, how can the *Jews* expect a Temporal King for their *Messias*, as they fondly do?

But to leave this Controversie with the latter *Rabbins*; we find little Recorded of the doings of the *Jews*, during the four hundred Years Bondage in *Egypt*. Yet that Nation have a Tradition, that as soon as they came out, and were got into the Desert, going to the Land of Promise, the three Sons of *Korah*

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called *Asaph*, *Elkana*, and *Abiasaph*, mention'd *Exod. 6.* and in other places, compos'd divers Songs and Psalms in the Praise and Expectation of the *Messias* to come, and that the holy Men of those Times did solace themselves with Singing the same, that King *David* collected most of those Ancient Songs together, and that they now comprehend all the Psalms from the forty first to the eighty seventh, as they now stand.

Moses, who lived among the *Israelites*, and was their Leader through the Wilderness, had a clear Revelation of the *Messias*, from the Almighty, *Deut. 18.* *I will raise up a Prophet to this People from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them all that I command them, and whosoever will not hearken to my Words which he shall speak in my Name, I will require it of him; which cannot be understood of any but Jesus Christ; since the Holy Ghost positively affirms, There arose not a Prophet in Israel like unto Moses, &c.*

About four hundred Years after his Death, *David* an holy Man, and the first King of this House of *Judah*, out of whose Lineage the *Messias* was to come, had this Mystery more manifestly revealed than to any other before him; and first God assures him, that Christ should be born of his Stock, *Psalms 89.* *Once have I sworn in my Holiness, that I will not lie unto David. His Seed shall endure for ever, and his Throne as the Sun before me, it shall be established for ever as the Moon, and as a faithful Witness in Heaven.* Which Words, tho' they are applyed by the latter Jews to King *Solomon*, who was in some sense a Type of Christ; yet, those Expressions of his Kingdom enduring for ever, in this and other Scriptures can never be intended of *Solomon*, whose earthly Kingdom was rent and divided by *Jeroboam* soon after his Death; but must necessarily be understood of an eternal King, who should come of *David's* Seed, as well as those Words in *Psalms 2.* *Thou art my Son, this Day have I begotten thee, I will give*

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give thee the Heavens for thine Inheritance; and the utmost parts of the Earth for thy Possession. Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potter's Vessel, &c. And again, Psalm 72. which is entituled, a Psalm for Solomon, 'tis said, They shall fear him as long as the Sun and Moon endure, throughout all Generations. He shall have Dominion also from Sea to Sea, and from the River to the ends of the Earth. All Kings shall fall down before him, all Nations shall serve him. He shall spare the Poor and Needy, and save the Souls of the Needy. His Name shall endure for ever, and shall be continued as long as the Sun, and Men shall be blessed in him, and all Nations shall call him blessed. These Passages, tho' it be intitul'd a Psalm for Solomon, must be meant of Christ's Eternal Kingdom, of his Universal Reign over Jew and Gentile, of his being adored by all Nations, of saving the Souls of the needy, and finally that all the Tribes of the Earth shall be Blessed in him; and cannot possibly be meant of the Temporal King that ever was among the Jews, or ever shall be to the end of the World, but only of Christ Jesus our Lord.

This Promise made to David, that Christ should come of his Seed, is repeated about four hundred Years after by many Prophets, and confirmed by God. As in Jeremiah 23. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall Reign and Prosper, and shall execute Justice and Judgment in the Earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Which is a farther Evidence that the Promises and Expressions aforementioned, were not applicable to David, nor Solomon, nor any Temporal King of David's Line, but only to Christ, who is particularly called, *The Son and Off-spring of David*, the first King of the Tribe of Judah, and Progenitor in the Flesh, who likewise was a Figure of Christ in several respects.

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The *Messias* is likewise called by the Name of David himself, by the Prophet *Ezekiel*, chap. 34. I will save my Flock, and they shall be no more a Prey! And I will set up one Shepherd over them, and he shall feed them, even my Servant David, he shall feed them, and shall be their Shepherd. And the Lord will be their God, and my servant David a Prince among them, and I will make with them a Covenant of Peace; In which words, not only we Christians, but the latter Jews also in their Talmud acknowledge, that the *Messias* is called by the Name of David, because he must descend from his Seed; for King David being dead four hundred Years before this, it was impossible that he himself should now come again to Feed or Govern the People of God.

The Prophet *Isaiah*, who lived about one hundred Years before *Jeremiah* or *Ezekiel*, had a very clear understanding of the *Messias*, and his Affairs, which he describeth particularly, chap. 2. And it shall come to pass in the last days, that the Mountain of the Lord's House shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he shall teach us of his Ways; and we will walk in his Paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem, and he shall judge among the Nations, and rebuke many People. Which very Passage is Repeated *Micah* 4. And is applied in both places to the *Messias*, the Jews and Hebrews themselves confessing that they can have no other meaning. And *Isaiah* prosecutes the same matters in divers other places, as in the 4th Chapter, speaking of the *Messias* whom he had before named, The Mountain of the Lord's House, he adds, In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the Earth, excellent and comely, for them that are escaped of Israel. Which Expressions of the Branch of the Lord, and Fruit of the Earth are understood

stood to signifie the Twofold Nature of Christ, who was both God and Man: And in the 9th Chapter, this Prophet calleth him, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. And in the 11th Chapter he is still more perspicuous. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the fear of the Lord. He shall not judge after the sight of his Eyes, neither reprove after the hearing of his Ears, but with righteousness shall he judge the poor, and reprove with equity, for the meek of the Earth, and he shall smite the Earth with the rod of his Mouth, and with the Breath of his Lips shall he slay the wicked. And Righteousness shall be the girdle of his Loyns, and Faithfulness the girdle of his Reins. Which Expression of the Stem of Jesse, the Father of David, is allowed to intend the Virgin Mary, who descended directly from the Line of Jesse, and by the Rod and Branch, Christ is to be understood, who was born of her, and had all those Excellencies and Privileges above other Men, which are here assigned to him, whose farther Graces and Divine Properties the same Prophet expresseth more particularly in Chap. 42. Behold my servant whom I uphold, mine Elect in whom my Soul delighteth! I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles, he shall not cry, nor lift up, nor cause his voice to be heard in the Streets. He shall bring forth Judgment unto Victory. He shall be a Covenant to the People, a Light to the Gentiles. To open the blind Eyes, to bring forth the Prisoners from the Prison, and them that sit in darkness out of the Prison-house. And the 52d and 53d Chapters of this Prophecy give a plain Account of Christ the Messiah, who perswaded the Church to believe his free Redemption, to receive the Ministers thereof, to joy in the Power thereof, and to free themselves from Bondage, and that his Kingdom shall be

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he exalted. The Prophet likewise complains of the Peoples Incredulity, excuseth the Scandal of the Cross of Christ by the benefit of his Passion, and the good success thereof, &c.

Now without alledging any more Prophecies, which are numerous throughout the O'd Testament, I shall conclude with that of Daniel. This Prophet lived in the end of the Captivity of Babylon, a little before Haggai, Zachariab, and Malachi, who were the last Prophets that flourish'd among the Jews; almost five hundred Years before the Nativity of Christ. He reported of himself, Chap. 9. That being in Babylon, and having set his Face unto the Lord God to seek by Prayer and Supplications, with Fasting, and Sack-cloth, and Ashes, the Angel Gabriel came unto him at the time of the Evening-oblation, and foretold him, not only the sudden deliverance of the People of Israel from the Captivity of Babylon, the Seventy Years of their Punishment, Spoken of by the Prophet Jeremy being accomplished; but likewise declared, that the Universal Freedom of Mankind from the Bondage and Captivity of Sin was now shortened; made up the just time that passed from the Rebuilding of Jerusalem, after their deliverance from Babylon, unto the Birth of Christ there should be Born the Saviour of the World, who should be put to Death for the Redemption of Mankind, whom he calls *The most Holy, and the Messiah the Prince, who should be cut off, but not for himself: To finish the Transgression. To make an end of Sins, to make reconciliation for Iniquity, and to bring in Everlasting Righteousness, &c.* So that it is very Apparent the whole Old Testament principally tendeth to foretell and manifest Jesus Christ, by Signs, Figures, Parables and Prophecies; and was written for this very end; which sufficiently Demonstrates the truth of our first Consideration, that the Jews from Age to Age were plainly informed of the Spirituality, and Eternity of the Kingdom of Christ.

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As to the second Consideration, concerning the Person of Christ, and the God-head of the promised *Messiah*: To this the ancient Jews did agree thereto, tho' the latter *Rabbins* deny the same, and affirm, that we attribute many things unto *Jesus*, that were not foretold of the *Messias* to come, and among others, that he should be God, and the Son of God, and the Second Person in the Trinity; and we may with Sorrow observe, that some who profess themselves Christians as we have said, do at this very Day assert the same thing, who yet pretend not to deny the Authority of the Sacred Records, tho' herein they declare themselves Ignorant of what is contained in them.

For it is evident from the Writings of most of the holy Prophets afore-mentioned, that Christ the *Messias* must be God, and the Son of God, endued with Man's Nature, that is, both God and Man; so in *Gen. 3.* where he is called *the Seed of the Woman*, it is manifest that he shall be a Man; And who can crush the Old Serpent the Devil, and bruise his Head but God alone? And in *Isaiah 4.* where he is called *The Branch of the Lord*, and the Fruit of the Earth; That his Kingdom shall be everlasting, that none can tell his Generation, that he shall sit at God's Right-hand. What can these and many more Passages to the like effect signify, but to declare the two Natures in Christ? And three of our Evangelists Record that our Saviour put to silence several of the most Learned of the Pharisees, with those Words of the *Psalms 110.* *The Lord said unto my Lord, sit thou at my Right-hand until I make thine Enemies thy Foot-stool.* For, said *Jesus*, if *David* call him *Lord*, how is he then his Son? And no Man after that, durst ask him any more Questions. Intimating hereby, that tho' the *Messias* was to be *David's Son*, according to his Manhood, yet according to his God-head, he was to be *David's Lord*; and so several Learned Jewish *Rabbins* interpret this place. And the Prophet *Micah* is plain, *Chap. 5.* *And thou Bethlehem Ephratah, though thou*

shall be little among the thousands of Israel, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of Old, from everlasting. Now this can never be understood of any mortal Man that ever was or shall be upon Earth. The Prophet *Isaiah* goes farther, Chap. 9. Where he saith, Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called the mighty God, the everlasting Father. And the *Psalmist's* speaking of the *Messias*, *Psalms* 45. Says, Thou art fairer than the Children of Men, Thy Throne O God is for ever and ever, the Scepter of thy Kingdom is a right Scepter, &c. So that the *Messias* is called God twice in these places, by the Name of *Elohim*; which I confess is sometimes, tho' very seldom, attributed to Creatures. Therefore to take away this small Refuge, it is apparent, that the Name *Jehovah* (which is peculiar to God alone, and so Tremendous among the Jews, that they dare not pronounce it, and instead thereof read *Adonai*) is given to Christ Jesus in several Scriptures, particularly in *Jeremiah* 23. and 33. Chapters. Behold, I will raise unto David a King, and this is his Name whereby he shall be called, **JEHOVAH, THE LORD OUR RIGHTEOUSNESS.** And the like in *Zephania* 9. 3. And the most famous *Hebrew* Expositors do acknowledge, that in these Scriptures *Jehovah* signifieth only the *Messias*, and that he was to be really God and Man.

Finally, *Philo*, a very Learned Jew, who lived in the time when Christ was upon Earth, and was twice sent Ambassador to Rome, in behalf of some of his Nation banished to *Alexandria*, in the 15th Year of the Emperor *Tiberius*, which was three Years before the Death of Christ, and the very same Year that he was Baptiz'd by St. *John*. This Man writ an Ingenious Book in behalf of his Country-men, wherein are these Words. * It is hard to determine what time is appointed for the return of us banished Jews, for there

is a Tradition that we must expect the Death of an High-Priest, of which some die quickly, and others live longer; But I am of an Opinion, that this High-Priest shall be the very WORD OF GOD, who shall be void of all Sin, whose Father shall be God, and this Word shall be that Father's Wisdom, by which all Things in the World were Created, His Head shall be Anointed with Oil, and his Kingdom shall flourish for ever and ever. Thus writ this Jew when he little imagined that this very High-Priest whom he expected, and this Word of God which he describes, was now already come into the World.

In the next place, let us consider what Authority this *Messias* was to have when he came upon Earth, and whether he should change and abrogate the Law of *Moses*, which the *Jews* deny he had power to do. We that are Christians, hold with St. Paul in *Galatians*, &c. That the Law was given to the *Jews*, but for a time, and that its outward Signs and Ceremonies, the greatest part whereof Typlified the *Messias* to come, was their School-master to bring them unto Christ, and made nothing perfect: being very Burthensome to them for the multitude of Observances, consisting principally in the external Performances, and so a carnal and servile Law: A Law of Terror and Fear more than of Love and the Spirit of Liberty: A Law of Signs and Figures, and consequently to cease when the Things signified were come: A Law peculiar to, and proper for the *Jews*, and to be exercised in *Judea* alone, and that only in one City, namely *Jerusalem*, whither every Man was obliged to repair in Person three times a Year, and to offer Sacrifices there, and in no other Country or Place besides, and therefore would not serve when the *Messias* came, who was to be King as well of the *Gentiles* as the *Jews*, nor be a Rule to all the People in the World that should believe in him; for how could the Men repair thrice a Year, and the Women for their Purification after every Child-birth,

to Jerusalem, who dwelt in England, or the East or West Indies, as by the Law of Moses they were commanded to do. So that it is most evident, as we have said, that this Law, as the Apostle says, was but the bringing in of a better Hope, by the which we draw nigh unto God. And was but an Entertainment to the People of Israel, to preserve them from the Idolatry of the Egyptians, who were much subject thereto, till Christ should come and ordain a perfect Law, a Law of Love and Liberty, that should be common to all Men, and necessary for all Countries, Times, Places, and Persons; that should be written upon our Hearts, and should be easie, plain, full and clear, to the Unlearned as well as the Learned, to the Poor as well as the Rich: In brief, a Law that should chiefly consist in Good-will, Beneficence and Charity.

And this Moses signified to his People after he had delivered the former Law to them in Deuteronomy 18. When he said, *The Lord their God should raise up a Prophet among their Brethren like unto him, unto whom they should hearken.* As tho' he had said, you shall hear me till he come, who must be a Law-giver like my self, but of a more perfect Law, and therefore more carefully to be Heard and Obyed. And he adds, that whosoever should not hearken to the Words which he should speak in his Name, God would require it of him. And *Isaiah* prophesieth more plainly, Chap. 2. *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.* Which cannot be understood of Moses's Law, which was Published eight hundred Years before from Mount Sinai. But Christ's Law was first promulgated from *Sion* and *Jerusalem*, and from thence spread abroad throughout the World. And the Prophet *Malachi* tells the Jews, Chap. 1. That God had no pleasure in them, nor in their Sacrifices, but that from the rising of the Sun to its going down his Name should be great among the Gentiles, and in every place Incense and a pure Offering should be offered

to his Name, which should be great among the Heathen; which intimates a Reprobation of the Jewish Sacrifices, and consequently of the Law of Moses, which consisted principally therein: And that among the Gentiles there should be a pure manner of Sacrifice more acceptable to God than the other, and which might be performed in every place of the World, and not be tyed to one Country only, as the *Mosaical Law*, and Sacrifice was: And finally God himself declares concerning the same in *Ezekiel*, Ch. 20. *I gave them Statutes that were not good, and Judgments whereby they should not live.* That is, they were not good to be observ'd perpetually, nor should they live in them for ever; but till the time that he had appointed, which is particularly determined in *Jer. 31.* *Behold the days come, saith the Lord, that I will make a new Covenant with the House of Israel and of Judah, not according to that of their Fathers, when I brought them out of Egypt:* Whereby 'tis manifest that at the coming of Christ into the World, of whom and of his Birth, he speaks at large in this Chapter; there shall be a New Testament and Law different from the Old, given to the *Israelites* at their coming out of *Egypt.* From all that hath been said, it appears, that in all Ages it was foretold and promised that Christ should be God as well as Man, and should have power to alter the Law of *Moses*, which was to continue but for a time, and to establish a new and better Covenant that should endure for ever.

Now though this may be sufficient to establish any Man's Faith therein, yet for the further confirming thereof, the holy Scriptures foretel every particular Act, Accident and Circumstance of Importance that shall happen concerning the Coming, Incarnation, Birth, Life, Death, and Resurrection of the *Messias.* As for Example, the particular Time and Season wherein he should appear in *Gen. 9. 11.* That he should be born of a Virgin, *Isaiah 7. 14.* *Behold a Virgin shall conceive and*

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and bear a Son, That he should be born in *Bethlehem*, *Atiah* 5. 1. *foremention'd*. That at his Birth, all the Infants round about *Bethlehem*, should be slain for his sake, *Jer.* 31. 15. A Voice was heard in *Ramah*, lamentation and bitter weeping, *Rachel* weeping for her Children, refused to be comforted, because they were not. That the King of the East should come to adore and offer Gifts to him, *Psalms* 72. 10. The Kings of *Tarshish* and the Isles, shall bring Presents. The Kings of *Sheba* and *Seba* shall offer Gifts. That he should be presented by his Mother in the Temple of *Jerusalem*, *Mal.* 3. 1. The Lord whom ye seek, shall suddenly come to his Temple. That he should fly into *Egypt*, and be called thence, *Hosea* 11. 1. I called my Son out of *Egypt*. That *John Baptist* should go before him, *Isaiah* 40. 2. The Voice of him that cryeth in the Wilderness, prepare ye the way of the Lord, &c. *Mal.* 3. 1. Behold, I will send my Messenger, and he shall prepare the way before me.

After this, that Christ should begin his Preaching with all Humility and Quietness, *Isa.* 42. 2. He shall not cry, nor lift up, nor cause his Voice to be heard in the Street. That he should do wonderful Miracles, and heal all Diseases, *Isaiah* 35. 5. Behold, your God will come and save you; then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped; then shall the Lame leap like as an Hart, and the Tongue of the Dumb sing, *Isaiah* 60. 2. The Lord hath anointed me to Preach good Tidings to the Meek, to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound. That he should dye for the Sins of the World, *Dan.* 9. And the Messiah shall be cut off, but not for himself. To finish the Transgression, to make an end of Sins, and to make a Reconciliation for Iniquity, and to bring in everlasting Righteousness. That he should be betray'd of his own Disciple, *Psalms* 41. 9. Mine own familiar Friend in whom I trust, hath lifted up his heel against me, *Psalms* 55. 14. For it was
not

not an Enemy that reproached me, but thou O Man, mine Equal, my Guide, and my Acquaintance. That he should be sold for Thirty pieces of Silver, *Zechar. 11. 12.* If ye think good, give me my price, and if not forbear; so they weighed for my price thirty pieces of Silver. That they should buy the Porter's Field with the Money. *verse 13.* And the Lord said unto me, cast it unto the Potter a goodly price that I was prized at of them. That he should ride to Jerusalem upon an Ass, *Zech. 9. 9.* Rejoice, O Daughter of Zion and Jerusalem, Behold thy King cometh unto thee; he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass. That the Jews should Beat, Buffer, and Spit upon his Face, *Isaiah 50. 6.* I gave my Back to the Smilers, and my Cheeks to them that plucked off the Hair. I hid not my Face from Shame and Spitting. That they should whip and wound his Body before they put him to Death, *Isa. 53.* He was wounded for our Transgressions, and bruised for our Iniquities; by his stripes we were healed. That they should put him to Death among Thieves and Malefactors, *verse 12.* He was numbered with Transgressors, and he bare the Sin of many. That they should give him Vinegar to Drink, divide his Apparel, and cast lots for his upper Garments, *Psalms 69. 22. and 22. 18.* In my Thirst, they gave me Vinegar to drink. They part my Garments among them, and cast lots upon my Vesture. That he should rise again from Death the third Day, *Hoshea 6. 2.* After two Days, he will revive us, the third Day he will raise us up, and we shall live in his sight. That he should sit at the Right hand of God his Father for ever, *Psalms 110. 1.* The Lord hath said unto my Lord, sit thou at my Right-hand; thou art a Priest for ever, &c.

These, and a great number more of other particular Circumstances, were revealed in the Old Testament, concerning the Messias, some four, some two, some one thousand, and others eight hundred Years before Christ was born, and were afterward exactly fulfill'd

fulfill'd in his Person. And these Prophecies having been handed down to us by a People, who have the greatest hatred toward Christians, and the same being found in their Bibles, Word for Word as in ours, of the Infallibility and Certainty of which *Hebrew* Scriptures there is abundant Evidence, it can hardly be imagined that there can be a more clear Manifestation of any Truth before it come to pass, than there is that *Jesus Christ* is the True Messiah, the Son of God, and the Saviour of the World.

All these Considerations might convince the Jews, if they were not under a Judicial Obduration and Hardness of Heart, for their willful Obstinacy in not believing in *Jesus*: However, the *Gentiles* were now without some Insight into the Mysteries of *Christ Jesus* coming in the *Flesh*: Though they were to receive their principal Knowledge in this Affair from the Jews, to whom the Messiah was first promised, and from whom the *Gentiles* had the Holy Scriptures, which prophesied both of *Christ* and his Apostles. For besides that notice which divers *Gentiles* might have from the *Hebrew Bible*, which was in the *Greek Tongue* some Ages before *Christ* was born, or by Conversation with the Jews, with whom many *Pagans* lived familiarly: There were three Ways whereby they might have some Understanding of the Incarnation of the Son of God.

1. By Tradition, for it is evident, that as the Jews received divers Matters by Succession from their Forefathers, and they again from *Moses*, and *Moses* from the Patriarchs, *Jacob*, *Isaac*, and *Abraham*, who was the first Man, from whom the whole Nation of *Israel* proceeded, and in whom they were distinguished from all other People in the World; so the *Gentiles* also had their Traditions and Monuments of Antiquity, tho' the lower they came, were still more Corrupt, their Divine Knowledge being clouded with Idolatry. So the *Romans* had their Learning from the *Egyptians*,

Egyptians, and the Egyptians from the Chaldeans, who were the first People in the World that were instructed in Divine Matters, by Adam, Methusalem, Noah, and others of the most Ancient Fathers.

After the Flood, (saith *Eusebins*) there were three Famous Men Contemporaries, *Abraham* whose Progenitor was *Heber*, from whom the *Jews* were called *Hebrews*, and *Job*, a famous Instance of Patience, Holiness and Virtue, And also *Zoroastes*, who tho' not of their Lineage, but a Heathen or Gentile, as they now are called, but not formerly, yet was a very Learned Man, of which he left Testimonies to Posterity; and living in *Abraham's* time, might Converse with *Noah*, for *Abraham* was Born Sixty Years before *Noah's* Decease, and *Noah* was Born about five Hundred Years before *Methusalem* dy'd, and *Methusalem* liv'd two hundred and forty Years with our first Parent *Adam*, who had enjoyed Conversation both with God and Angels, whereby no doubt he could discover many Secrets, Mysteries, especially concerning Christ, in whom, consisted all his hope of the Redemption of his Posterity; which secret Knowledge, it is probable, *Abraham*, *Job*, *Zoroastes*, and others who lived at that time with them, might receive at the third hand from *Noah*, and his three Sons, *Shem*, *Ham*, and *Japhet*, who was so long Conversant with *Adam*.

From whence it comes to pass, that there are so many evident Intimations in the Writings of *Zoroastes*, tho' a Gentile, concerning the Son of God; and others yet more plain in those of *Hermes Trismegistus*, who was his Scholar, and afterwards dwelt in *Egypt*. These first Pagan Philosophers, having manifest understanding of the second Person in the Trinity, whom *Trismegistus* calls, *The first begotten Son of God*, *his only Son*, *his Eternal, Immutable and Incorruptible Son*, whose Sacred Name is ineffable, or not to be express. After him, *Orpheus*, *Hesiod*, and the *Platonists*, who were *Grecians*,

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ans, write to the same purpose concerning the Son of God.

2. The *Gentiles* might have some glimmering Knowledge of Christ from certain Prophetesses called *Sibils*, or the *Revealer of God's Councils*, as their Name signifies in *Greek*, according to *Lactantius*. These Women, who were reckoned to be Ten in number, and to have the Spirit of Prophecy, uttered many Speeches concerning Christ, very agreeable to those of the *Jewish Prophets*, or rather in more plain Terms than they: Tho' the *Heathens*, to whom they were spoken, understood them not. Of which I shall insert some few of the most pertinent.

Sibylla Persica Born in *Persia*, is said to be the most Ancient, who Prophecied thus of Christ.

- From Adam unto Noah, it appears,
- Were Fifteen Hundred, Six and Fifty Years.
- To make up the first Age; and from the Flood,
- Two Hundred Ninety two are understood.
- To Abraham: From him Israel to Free,
- From Egypt, makes Five Hundred, adding three.
- Till of King Solomon's Temple the first Stone
- Be lay'd Four Hundred Years, and eighty one,
- Four hundred fourteen Years there then will be,
- To Babylon's distrest Captivity.
- The sixth Age from Bondage will be seen,
- To make up just six hundred and Fourteen.
- In which Year of a Virgin shall be Born,
- The Prince of Peace, Crown'd with a wreath of Thorn.
- Him the Seventh Age shall follow, and extend,
- Till the World's Frame dissolve, and Time shall end.

Sibylla Lybica, is said to be a Native of *Lybia*, and so speak thus.

- A King, a Priest, a Prophet, all these Three,
- Shall meet in One; Sacred Divinity
- Shall be to Flesh espoused. Oh who can scan,
- This Mystery, uniting God and Man?

• When

Holy JESUS.

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- When this rare Birth into the World shall come,
- He, the Great God of Oracles strikes dumb.

Sibylla Delphica, was born near the Temple of *Apol-*
lo at *Delphos*, and is said to have Prophesied thus.

- An Angel shall descend and say,
- Blest *Mary*, Hail to thee;
- Thou shalt conceive, bring forth a Son,
- Yet a pure *Virgin* be.
- Three Gifts the *Chaldæes* to thy Son;
- Shall offer up much Piety,
- Myrthe to a Man, Gold to a King,
- And Incense to a Deity.

1856
292
523
481
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614
3850

Sibylla Cumæa, was one of the Priestesses of *Apollo*,
Born at *Cumæ* in *Æolia*, and is said to predict what
follows.

The Ancient of Days shall yield to Time,
And the Creator to a new Creation;
The Deity and God-head most sublime,
Shall Man become, to Ransome every Nation.
Dye to make others Live, and every Crime
Committed by them since the World's Foundation.
Take on himself; and then to Hell descending,
Shall bring to Heaven all on his Grace depending.

Sibylla Samia, so named from the Isle of *Samos*,
where she was Born; some think she had the sight
of the Proph-cies of *Eliu*, from whence she thus Pre-
dicted.

- The World shall in six thousand Years expire,
- By Water once but then destroy'd by fire.
- The first two thousand Void; the next the Law.
- The last two under the *Messia's* Awe.
- And as Repose by Sabbath is express;
- Sun, Moon and Stars, all things shall then have rest.

Sibylla Cumæa, having declared in her Oracle the
Succession of the *Assyrian*, *Median*, *Persian* and *Gro-*

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Greecian Monarchies, speaks thus of the Roman.

- When Rome shall in Dominion grow High,
- Her proud Towers from 7 Hills braving the Sky,
- And shall subdue the World; in those blest days,
- Shall come a King of Kings, and he shall ralle
- Another Generation, greater far
- Than all Monarchs before him are.
- In Majesty and Power; but in that day
- So humble he shall not refuse to pay,
- Tribute to *Caesar*; Ah! Thrice happy he,
- Who shall his Subject and his Servant be.

Sibilla Europea, of an uncertain Pedigree and Country, is recorded to have Prophesied thus.

- When the great King of all the World shall have,
- No place on Earth by which he can be known,
- When he that comes all Mortal Men to save,
- Shall find his own Life by the World o'erthrown.
- When the Just One, shall much Injustice have,
- And the great Judge be Judged by his Own;
- When by his Death he Death to Death hath given,
- Then shall be opened wide the Gates of Heaven.

Sibilla Tiburtina, who derives her Name from the River *Tiber* in *Rome*, having discanted upon the seven Wonders of the World, as they were accounted in that Age, concludes thus.

- What at these Trifles stands the World Amaz'd,
- And hark on them with Admiration Gaz'd.
- Then wonder, when the troubled World ceaseth,
- He shall descend who made them that made these.
- *Sibilla Eritrea*, was born in *Babylon*, an *Assyrian* by Nation, Daughter to *Berosus*, a Famous Astrologer.
- She speaks of Christ after this manner.

- By the great Oracles the Time's assign'd,
- When God himself, in pity to Mankind,
- Shall come from Heaven, and be on Earth Incarnate,
- Innocent, and a Lamb Immaculate.
- And tho' a mighty King, yet Fathermen
- Shall be his followers, and Subjects then.

With

Holy JESUS.

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- With whom against the World, the Flesh and Devil,
- He War shall make. And Pride with all that Evil,
- Humility shall quell: And the sharp Sword,
- With which they fight, shall be the Sacred Word;
- Establish'd on a Rock; From which Foundation
- It shall be then divulg'd to every Nation.

Sibilla Egyptia, Prophesied of the Number Three, which having descanted upon at large, she adds

- But which of us observes the Sacred Three?
- Three Persons, but one God in Unity?
- That individual Essence who dares scan,
- Which is, shall be, and e're the World began,
- Was in Eternity? When of these Three,
- That do compose the Holy Trinity?
- The second Person, Wisdom shall intomb;
- His Majesty within a Virgin's Womb.
- True Man, True God, still so that blest Three Unit,
- True light shall shine, and false Stars be extinct.

These, and other Prophecies of the *Sibils* were thought of such great importance for confirming the Truth of the Christian Religion, that they are often alledged by *Justin Martyr*, *Origen*, *Lactantius*, *St. Cyril*, *St. Augustine*, *Eusebius*, and other Learned Fathers of the Primitive Church against the Enemies of the Faith of Jesus; And the first Christian Emperor *Constantine the Great*, sent a Learned Discourse to a Council of Bishops in his Days, to Vindicate the undoubted Authority of them after, he had examined the matter with the greatest Nicety and Diligence, and this may seem to be one chief cause of his constant Zeal and Favour towards Christianity.

This excellent Prince makes it therein Evident, that these Predictions could not be invented by Christians after our Saviour's Nativity. 1. Because *Marcus Varro*, a learned Roman, who lived one hundred Years before Christ was Born, gives an Account at large of the Number, Writing, Country and Age of the Ten *Sibils*, and of the Au-

those that mentioned them before his Time. That their Prophecies were Collected from all parts of the World by the Romans, and carefully preserved by the High-Priest, and to be read by none but certain Magistrates called *Fistine*, much less falsified. That *Sibylla Erithrea* lived about six hundred Years after *Noah's Flood*, and before the Wars of *Troy*, as *Apollodorus*, *Varro*, &c. Her Country-men testify, That she Prophecyed, that *Troy* should be destroyed by the *Greeks*, which was above one thousand Years before *Christ's Incarnation*, and that *Marcus Tullius Cicero*, who was slain forty Years before his Nativity, translated her Verses into *Latin*. And in several of his Orations intimates, that one of the *Sibyls* Prophecyed, That a Great King should arise and govern all the World, at which both He and the Senate of *Rome* seem'd much concern'd, apprehending it was meant of *Julius Caesar*, and therefore this Famous Orator declaiming against him, says, Let not our Priests by any means declare, that the *Sibyls* have Predicted, that a King should Rule in *Rome*, since neither the Gods nor Men will suffer any King to Reign over this City.

Constantine likewise Alledges, That before *Christ* was Born, *Augustus Caesar*, had such a Value for the *Sibyls* Prophecies, that *Suetonius* says, he deposited them under the Altar of *Apollo* in the *Palatine Hill* of which none but his particular Favourites was to have a sight, and the Poet *Virgil* being one of those that had seen some of them, wherein it was Prophecyed, That the great Ordinance of God, from the beginning of the World should be now fulfill'd, that the Virgin should come, and the Golden Age return. And again, A New Progeny or Off-spring is sent down from Heaven, the dearly beloved Son of God; who, being our Leader and Captain, the Sins of the World shall be taken away: These and many other Expressions of this kind (saith this renowned Emperor) has induced me

me to count these *Sibyls*, Blessed, whom our Saviour vouchsafed to chuse for Prophets, to foretell to the World, what Divine Providence had designed for the Good of Mankind.

And there may this be added also for the Reputation of these Prophecies. 1. That *Constantine* insists only on the Testimony of such Writers as lived before Christ was born, or the Name of Christians thought of. 2. That he offered these Proofs to the Consideration of a great Council of Learned Men. 3. That he had Power and Opportunity to see and examine the Original in the *Roman Treasury*. 4. That he had several Learned Men about him, particularly *Lactantius*, who made an exact Scrutiny into the Authority of these Predictions, and confirmed the Truth of them; as doth *Eusebius* also that Famous Ecclesiastical Historian. Lastly, *Constantine* was the first Christian Emperor in the World, and lived three hundred Years after Christ, when the *Roman Records* were entire, and would never have taken so much pains about this matter, had not he thought it a thing of great Importance for the Confirmation of the Christian Religion.

3. Let us briefly consider the Confession of Oracles, concerning the Coming of Christ, especially towards the Approach thereof. Among others, A Priest of *Apollo*, enquiring of his Oracle concerning God and the True Religion, had this Answer in Greek: O thou unhappy Priest, why dost thou ask me of God who is the Father of all things? That most renowned King, and his dear and only Son, and the Spirit which containeth All, will shortly compel me to forsake this Habitation, and utter no more Oracles. After this, *Augustus Caesar* growing Aged, would needs go to enquire of the Oracle of *Apollo* at *Delphos*, who should be his Successor, and what should happen after his Death. The Oracle was long Silent, and the *Priests* continued to offer mighty Sacrifices,

Hees and at length *Apollo*, as it inforced, said, *An Hebrew Child*, which ruleth over all Gods, Commands me to leave this Habitation, and to return forthwith to *Mell*. *Augustus*, being much surpriz'd at this strange Answer returned to *Rome*, and soon after, erected an Altar with this Inſcription, *To the firſt-begotten Son of God*.

Joſephus, in his Antiquities teſtifies, that about the time of our Saviour's Birth, many remarkable Prodigies happened, which occaſioned the Magicians or Wiſe Men in their Predictions to conclude that ſome extraordinary Perſon would ſhortly appear in the World. Which Preſages, ſome learned Perſons apply'd to *Augustus Caſar*, who then Reigned Proſperouſly; but the more Divinely inſpired, interpreted it to ſignifie him, who, as *Iſaiab* Prophecyed ſhould have the Government upon his Shoulders, even the Saviour of the World: For beſides what the Evangelists mention of the Angels appearing to the Shepherds, and the Star which directed the Wiſe Men to our Saviour, it is Recorded by *Paul Horatius* and *Eutropius*, Secretaries to *Augustus*, and likewise by *Eusebius*, that at the time of his Birth, a Fountain of pure Oil broke forth in a publick Inn at *Rome*, Running very freely a whole day; and that at Noon in a fair Day, a Circle was ſeen about the Sun, as Reſplendent as the Sun it ſelf. *Comestor*, in his Scholaſtick Hiſtory affirms, that one the Day of the Birth of Chriſt, a Temple at *Rome* Deidcated to the Goddeſs *Pax*, fell to the Ground, adding, that when it was firſt built by the *Romans*, they inquired of the Oracle of *Apollo*, how long it ſhould continue? who answered; Even till a Virgin ſhall bring forth a Child, which they judged impoſſible, and that therefore their Temple ſhould endure to Eternity; yet as the Virgin's bearing a Child, even the King of Heaven it fell to the Earth. Laſtly, *Lucas de Tuy* in his Hiſtory of *Spain*, ſays he found in

in Ancient Chronicles, that by Computation, the same Night wherein our Saviour was born, there appeared in Spain at Mid-night a Cloud with so great a Light, that it seemed like Mid-day.

Let not the Reader think this Introduction to our Blessed Lord's Life Tedious or Impertinent, since by what has been mentioned, it is manifest that his coming into the World was foretold both to Jew and Gentile, by all the Ways that can possibly be imagined that is, by Prophecies, Signs, Prodiges, Figures, Ceremonies, Traditions; and by the Confession of the Devils themselves in their Oracles. Neither was his Appearance only predicted, but likewise the Design thereof, namely, to be the Saviour of the World, to Dye for the Sins of Mankind, and to establish a new Law, and a better Covenant, and that he should appear in the likeness of Man, in Poverty, Humility, &c. The Time also of his Appearance was declared, with the manner of his Birth, Life, Actions, Death, Resurrection and Ascension. And finally, there can be nothing more required to the fore-knowledge of any one thing to come, than was delivered concerning the Messiah, before Christ or Christians were heard of in the World.

I shall now proceed to give an Account of the former Particulars in order, and first of the Birth of our Saviour. It is generally agreed by all Writers, Pagan, Jewish, and Christian, That Jesus, whom we believe to be the true Christ, was born in December 25. in the forty first Year of the Reign of the Emperor Augustus, which was fifteen Years before his Reign ended; and in the thirty third Year of the Reign of Herod in Judea, about four Years before his Death; and according to common Account four thousand Years after the Creation: At which time the State of the World stood thus: The three Monarchies of Assyria, Persia and Greece were extinguished and now, and the fourth, which was the

Roman, and greater than all the rest, Succeeded, according to the Prophecy of Daniel, five hundred Years before, Chap. 2. at which time he says, *The God of Heaven shall set up a Kingdom, which shall break in pieces and consume all these Kingdoms, and shall stand for ever.*

Octavius Caesar, Surnamed *Augustus*, after five Civil Wars wherein he was engaged with many other Troubles and much Blood shed, was now advanced to the Imperial Throne, and Reigned peaceably many Years, and in Token of Universal Tranquillity. The Temple of *Janus*, always open in time of War, was now shut, which had happened but twice before from the building of *Rome* till that time; And the very same Day that Christ was born, as was after observed, the Senate of *Rome* offering to bestow the Title of our Lord upon *Augustus Caesar*, he refused it, signifying thereby, that after the Miseries and Desolations which the World had sustained for many Years, Liberty, Peace and Security, were now established. Some write, that he denied himself this Honour, saying unknowingly, That a greater Lord than he was now come into the World, to whom that Title more justly belong'd. And hereby the Prophecy of *Isaiah* (who lived above five hundred Years before *Daniel*) was fulfil'd, who calls Christ *Jesus The Prince of Peace*, and says, *The People should sit in Peace, and there should be no end of Peace.* And in *Psalms 71*. It is said, *In his Days shall be abundance of Peace.* Which tho' it may be understood of Eternal Peace and Tranquillity of Soul; yet considering that external Peace was necessary at that time for publishing the Gospel, and since this Universal Peace was sudden and unexpected, the Roman Monarchy being but newly established, it is a strong Argument that this was the time fore-ordained for the coming of the Messiah.

As to the particular State of *Judea* at *Jesus's* Nativity, *Josephus* the Jew, who was Born within five Years

Years after Christ's Passion gives this Account thereof. Herod a Stranger, whose Father called Antipater, came out of Idumea, had obtained such Favour with the Romans, by means of his Father, who was Rich, Politick and Ambitious, and by his own Industry, he being likewise Comely, and every way qualified for a Courier, that at length Hyrcanus King of Judea, of the House of David, and Tribe of Judah, married his Daughter to him, and made him Governour of Galilee. Hyrcanus, after this, being taken Prisoner by the Parthians, and carried to that Country, Herod fled to Rome; and thereby the Favour of Mark Anthony, who ruled jointly with Octavius, Augustus Caesar, he obtained the Kingdom of Judea; tho' Hyrcanus his Father-in-law was yet alive in Parthia; and likewise Aristobulus his younger Brother, with his three Sons Antigonus, Alexander, and Aristobulus, and divers others of the Blood Royal of Judea. But Herod having taken possession of the Kingdom by his Subtlety, got them all into his Hands and murdered them; and likewise his Wife Mariamne, the Daughter of Hyrcanus. He also put to Death Forty of the Principal Noble-men of Judea, and all the Sanhedrim, or Seventy two Senators of the Tribe of Judah, that Ruled the People, as Philo the Jew who lived at that time Testifies; He killed the chief of the Sect of the Pharisees, and burned all the Chronicles and Genealogies of all the Kings and Princes of Judea, causing Nicholas Damascenus his Historiographer, to draw out his Pedigree, and to affirm that he descended from the Ancient Kings of that Country. He sold the Office of the High Priesthood to Strangers, and finally, he made such Havock of the Family of Judah, that no part of any Government, Dignity or Principality remained in their Hands. And when all this was done, Jesus of the same House and Line was born in Bethlehem the City of David, who was the first King of the House of

Judah. And then was exactly fulfill'd the Prophecy of Old Jacob; That the Scepter should not depart from *Judah*, nor a Law-giver from between his Feet until *Sihlon* come, and to him shall the gathering of the People be, *Exod.* 40. 10.

And furthermore, all the Traditions and Observations of the Ancient *Jews* pointed at the Coming of the *Messias* in the Reign of *Augustus*, and they had such great Expectations of him, that several *Impostors* took the Advantage thereof, and declared that they were the true *Christ*, who instant'y drew a great Number after them. Among others, *Judas Galileus* (as *St. Luke* calls him); and another *Judas*, both lewd Fellows. Also *Antoages* a Shepherd; and two others called *Ebudes* and *Egyptus*, were notorious Deceivers; but above all these was *Borcozbanas*, who (as the *Jewish Talmud* or Book of Precepts affirm) was for thirty Years together received by the *Rabbies* themselves for the *Messias*, till at last they killed him, because they saw he was not able to deliver them from their Subjection to the *Romans*. And from hence proceeded the Diligence of the *Magi* or Wise Men of the East in observing the Star, which they expected pursuant to the ancient Prophecy of *Balaam*, *Numb.* 24. 17. *There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, &c.* And therefore, as soon as the People heard of *John the Baptist* in the Wilderness, they ran to him, asking him if he were *Christ*; and afterwards earnestly urged the same Question to our Saviour himself. So that as to the time of the Birth of *Jesus*, there concurred a great number of Signs and Circumstances, as the general Peace of the World, the Extinction of the Regal Line of *Judah*, the Attestation of Oracles, the Observation of the *Rabbies*, the extraordinary Expectation of all the *Jews*: The Expectation of seventeen hundred and six Years since *Jesus* appeared; wherein we see they in vain expect another *Messias*;

Messias; their being dispersed all over the World, without Temple, Law, Sacrifice, Prophet or Promise of their Redemption, whereas in all other their Captivities and Afflictions, they had some comfortable Prophecy or Promise of Deliverance; from all which Considerations put together, we may assuredly conclude, That Christ was born exactly at the Time predicted by the Spirit of God, and consequently, that he only is the true Messias and Saviour of the World.

Now tho' the Holy Scripture does not Record the exact Time of the coming of Jesus Christ into the World, yet it furnishes us with several Indications that in the fifteenth Year of the Reign of *Tiberius Caesar* he was about thirty Years of Age, and consequently that he was born about fifteen Years before the Death of *Augustus*, as we have already intimated; which Prince, according to *Suetonius*, lived about seventy six Years, and at the Age of twenty received the Succession of *Julius Caesar* his Uncle, killed in the Senate House by *Brutus Cassius*, and others, to revenge whose Death, he associates with *Mark Anthony* and *Lepidus*, and these three jointly govern'd the Roman Monarchy for twelve Years; and after the Death of the two latter, *Augustus* Reigned singly forty four Years; in the forty first of whose Reign, the Oracles of the Holy Prophets being accomplished, and the time which God had appointed to declare his Mercy, and a Saviour to the World being come, *Jesus* was born about four thousand Years after the Creation of the World.

Hereupon the Angel *Gabriel* was sent from God, first to *Zacharias*, when he offered Incense in the Temple, to tell him that he should have a Son who should be called *John*, whose Birth was to be the Joy and Glory of *Israel*. Six Months after, God sent the same Angel to the Virgin *Mary* at *Nazareth*, where she usually lived & she was espoused to *Joseph* who

who

who was of the House of David, as she also was, whom God gave her for a Guardian or Protector of her Innocence; being both Married, saith St. *Austin*, but had no Conjugal Embracer, at least, until God had honoured their Marriage with the most Angelical Fruit that ever appeared upon Earth; and to this end he sent the Angel *Gabriel* to the Holy Virgin. He found her alone, (as St. *Ambrose* observes) and the Praises which he gave her in his Salutation at first troubled her, she being apprehensive of the Spirits of Darkness who transform themselves into Angels of Light. She mused within herself at what she saw and heard; and by her Example, taught the Holy Souls not to be rash and hasty, but to take some time to judge all things.

The Angel knew her Trouble, and to avert it, said, Fear not Mary, for thou hast found Favour with God: And behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of his Father David, and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end. St. *Luke* 1. This Discourse somewhat removed her Surprise at his first Salutation, when he said, Hail thou that art highly favoured, the Lord is with thee, Blessed art thou among Women. She heard without discomposure this Message of the Angel, and only asked him, How what he had told her could come to pass, seeing she knew not a Man? She asked this Question without wavering in the Faith, and without Curiosity, that she might submit herself to the Will of God, and follow punctually what he had Ordained. The Angel assured her, that Man should have no part in this Work, but that the Holy Ghost should come upon her, and overshadow her, and would himself form in her the Child of which she was to be Mother; He at the same time shewed her what

what had happened to her Cousin *Elizabeth*, assuring her, that that holy Woman who passed for Barren in the World, was already pregnant Six Months, by an effect of the powerful Operation of the Holy Spirit, to whom nothing was impossible.

When the Blessed Virgin had received this Answer from the Angel, she applied herself wholly to testify to God her perfect Resignation to his Will, which she did in these humble Words, which admirably discover the pious Disposition of her Soul, *Behold the Handmaid of the Lord, let it be to me according to thy Word. And she said, My Soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour, &c.* The Angel immediately left her with the same Humility, she not being at all puffed up with these happy Tydings. And at this Moment the Son of God grew Incarnate in her Holy Womb. She knew that those whom God most favours, are most obliged to be humble, and that every new Grace from God, brings along with it a new Temptation to Pride, if we do not immediately resist it, by a perfect Humiliation of Mind. For without staying to consider the High Condition whereunto she was now raised, she undertook a painful Journey to visit her Cousin *Elizabeth*, who dwelt in the Hill-Country, in a City of *Juda*, and entering into the House of *Zacharias* saluted *Elizabeth*; And it came to pass, that when *Elizabeth* heard the Salutation of *Mary*, the Babe leaped in her Womb. And *Elizabeth* was filled with the Holy Ghost, and spake with a loud Voice; and said, Blessed art thou among Women, and Blessed is the Fruit of thy Womb, &c. The Holy Virgin, who was not at all lifted up at what the Angel had told her, was no more elevated with the great Praises her Cousin had given her. She considered God as the free Disposer of his Gifts, and her Humility as the Channel by which they were conveyed to her, and she uttered that excellent Canticle afore-mention'd, which may be called the Glory of the Meek, and the Confusion of the Proud.

The Virgin being returned Home, soon learn'd that the greatest Favours which God bestows upon his Saints on Earth are oft attended with great Afflictions. For the signs of her being with Child appearing, Joseph was in a manner forced, notwithstanding the many Proofs he had of the Virgin's purity, to attribute to the Work of Sin, that which was only the Work of the Holy Ghost; but being a Just Man, would not make publick the Fault of which he found her guilty, and thereby gave a great Example to Men; that we should keep secret the Failings of those to whom we owe Love and Respect: He resolved only to leave her, or put her away privily, and not to make her a publick Example; to shew by this means at least, his dislike of the evil which a person so dear to him had committed. But when he was ready to do this, God hindred him, advertising him in the Night by an Angel in a Dream, not to fear to take unto him Mary his Wife, and discovered the Secret of this Divine Child. *For that which was conceived in her was of the Holy Ghost, and that she should bring forth a Son, enjoining him to call his Name Jesus, for he should save his People from their Sins.*

Joseph being comforted by the Words of the Angel, learn'd how reserved a Man ought to be in the Censure of others, and how much we are obliged to judge always favourably of pious persons, notwithstanding all seeming Appearances of their Guilt. He believed what the Angel had told him; and he deserved to be called the Father of Jesus Christ, for having imitated that great Faith by which the Virgin Mary became his Mother.

Now tho' the manner of the Conception of Jesus, and the Angel's Message to his Mother, depend principally upon the Credit of the Virgin herself, who only was privy thereto: And upon the Testimony of Joseph, to whom it was revealed by the Angel afterward; yet if we consider the Circumstances

stances thereof, and the Honesty and Simplicity of both the Relators, it is very improbable that good *Joseph* would have concealed a matter so much against himself, and against the Law, if he had not been fully assured of the Truth of it. And again, considering the Innocency of the Blessed Virgin, who as *St. Austin* and many Ancient Fathers advance several manifest Arguments to prove, was not then above fourteen Years Old, it cannot be imagined that she should invent such a thing against her self; especially since the Prophecy which she uttered in her Canticle of Praise, that *All Generations should call her Blessed*, is now fulfill'd in the sight of all Men. And we have already proved that the Holy Prophets, as well as the Ancient Jewish Rabbies, have declared, That the Messiah should not be begotten in the ordinary way of Generation, but be born of a pure and undefiled Virgin: And *Clement Alexandrinus* writes, that *Simon Magus*, that he might not seem inferior to Jesus in that Point, pretended that he was born of a Virgin as Christ was.

When the time of the Delivery of our Blessed Virgin drew nigh, the Divine Providence to bring her out of *Nazareth* to *Bethlehem*, (where the Prophet had foretold the Messiah should be Born) permitted that the Edict of the Emperor *Augustus Caesar* (who desiring to satisfy either his Pride or Covetousness, in numbring all the Families that were in his Dominion) should in a manner disturb the whole World, to make the Holy Virgin come to *Bethlehem* with *Joseph* her espoused Husband (who was of that Town, and of the Lineage of *David*) to be Taxed. And therefore she considered not the Troublesomeness of a long Journey, and the Incommodiousness of the Time, and her own Condition; but obeyed this Order of the Emperors with the same respect as if an Angel, or even the Almighty himself had required her to go thither. By which we are taught
to

to have an Eye to God in Men, who are only his Instruments, and who subserve all his secret Purposes. When they were arrived at *Bethlehem*, every one refused to lodge them because their Houses were all full. One of the Ancient Fathers Discants thus upon this Transaction.

And thus did our Saviour hasten as it were, to shew us at his very Birth an Example of Humility, his Suffering with Patience the Repulses of Men; not disdainig to be Born in a Stable to teach us to despise the Glory of the World, by his Aversion to it in his own Person. This Temper of Mind did he infuse into the Blessed Virgin, who was well contented to bring forth Jesus Christ in a Stable, understanding that this Poverty would Conceal her from Men and Devils, and that the Unkindness of the People at *Bethlehem*, was necessary to the Designs of God. There is nothing more Instructive than this Abasement of the Son of God; and all the Beauty of the Creatures do not so much oblige us to adore him, as this Divine Humiliation of himself. We ought likewise to Learn this from the Infancy of Jesus Christ, that we have no less need of the Assistance of God at all times, than a Child newly Born has of the Succours of Man.

The Birth of our Blessed Lord and Saviour
our *Iesus Christ*.



THE Blessed Virgin having brought forth her
First-born Son, and blessed the World by his
Birth, she wrapt him in Swaddling-Cloaths, and laid him
in a Manger, because there was no room in the Inn; and
he no sooner came into the World, but that he shew-
ed by the choice of the first Persons to whom he
would have it known, that he would hide the Mystr-
ies of his Holy Gospel from the Rich, Mighty and
Wise, and Reveal them to the Simple and Innocent
People of the World: for the same Night that the
Virgin was Delivered of him, ' There were Shepherds
' in the Fields watching their Flock, and the Angel
' of The Lord came upon them, and the Glory of the
' Lord shone round above them, so that they were
' sore afraid. And the Angel said, Fear not, I am
' come to bring you good Tydings of great Joy, and
' unto you is Born this Day in the City of David, a
' Saviour which is Christ the Lord: And this shall be
' a Sign unto you; ye shall find the Babe wrapped in
Swaddling

Swadling-Cloaths, and lying in a Manger. And suddenly there was with the Angel a multitude of the Heavenly Host, praising God, and saying, Glory to God in the Highest, and on Earth peace, Good-will towards Men. It was to these persons that the Angel appeared on a sudden, surrounded with a great Brightness, which denoted this great Divine Light, which now began to appear in the World, and told them, he brought such good Tidings, or good News as would fill all people with Joy; and at the same time declared to them that the Messiah who had been so long expected, was now born; and to confirm their Belief of it, sent them to *Bethlehem*, where it was foretold he should be born; and this humble Angel being not at all ashamed of the Humility of his Master, plainly told those Rustick people, that they should find in a Manger, a Child wrapt up in Swadling-Cloaths, and that this was He whom he meant, and who was the Expectation of all Israel.

The Shepherds at length recovering themselves from the Astonishment wherein they lay, at the Words of the Angel, and the sight of the Heavenly Host, determined to pass over to *Bethlehem*, to see there the Wonder that God had wrought, making great haste in their Journey, to shew by their readiness, that our Saviour must not be sought with Coldness and Indifference; and being come to the place, they found the Blessed Virgin with *Joseph*, and the Child lying in a Manger, as the Angel had related. This outward meanness did not surprize them; for it is observed on the contrary, that they were filled with Admiration, Glorifying and Praising God for all the things that they had heard and seen, and surprized all they met with by relating thereof. And nothing can be offered which may more confirm the Truth of this Affair than the Credit, Honesty, and Simplicity of those that Reported

ported it, who could never agree together to feign or invent a thing, that one or other of them should not happen to discover the Falschood of it.

Eight Days after, our Saviour's Birth being Accomplished, *Joseph* and *Mary* thought of Circumcising of him, which was necessary to be done, both to demonstrate the Verity of his Humane Nature, and likewise to take from him the Scandal of Uncircumcision, which would effectually have prejudiced the *Jews* against his Doctrine, or having Communication with him, if he had not submitted to this Ordinance, which God had so positively Instituted. He then had that Name given him which declared him to be the Saviour of the World, that is, JESUS, A Name that an Angel from Heaven appointed his Mother to give. And tho' it be not set down in the Old Testament, yet is found in a Book extant before Christ was Born, Namely, *Esdra*s 2. 7. Where these Words are recorded in the Person of God the Father. 'Behold the Times shall come, when the
' Signs shall appear that I have told, &c. And my
' Son Jesus shall be Revealed with those who are
' with him. And after those Years, my Son Christ
' shall die, and the Earth shall give up those that
' Sleep therein.

Rabbi Hachdosh, a *Jew*, proveth also by the *Gabbalists*, out of many Scriptures, that the *Messias* at his coming should be Jesus; For, saith he, is the Name of him who brought the *Israelites* out of Bondage, into the Land of Promise, was *Jesus* or *Joshua*, so must his Name be Jesus, who shall the second time deliver them from their present Subjection, and restore them to their Ancient Possessions in *Judea*, which is the principal Benefit they expect from their *Messias*.

Neither is it to be imagined, that the Virgin *Mary* should resolve upon this Name of her self, since there were several other Names of more Honour

nour and Esteem among the *Jews* at that time, as *Abraham*, *Isaac*, *Jacob*, *Moses*, *David*, &c. so that if she had been left to her own Choice, she should probably have taken one of their Names.

Jesus Christ being Born in *Judea*, where the true God was only worshipped; God caused a Star to shine at his Birth, thereby to shew that he did not come into the World for the People of the *Jews* only; but that his Grace was to be bestowed also on the *Gentiles*, as had been declared by the Prophets, to draw them from Idolatry and the Worship of Devils, to the God and Saviour of the World, whose Light should shine, like the Stars, into their Hearts.

The *Magi* or Wise Men having perceived this Star in the East, and knowing it to denote the Birth of the Sovereign of the *Jews*, they came to *Jerusalem* and inquired where he was that was Born King of the *Jews*, for they had seen his Star, and were come to worship him,

King *Herod*, who had usurped the Kingdom of *Judea*, when he heard of a New King of the *Jews* was much troubled, as well as all the People of *Jerusalem*; whereupon he Assembled the Chief Priests and *Scribes*, and demanded of them in what Place Christ should be Born, who told him at *Bethlehem* in *Judea*, as the Prophet *Micah* had writen: "And thou *Bethlehem* the Land of *Judea*, &c. out of thee shall come a Governour, that shall Rule my People *Israel*." *Herod* hereupon called secretly the Wise Men, and inquired diligently what time the Star appeared, they answered him fully to what ever he demanded without fear; who resolving, if possible, to murder him he required them to search diligently for the Young Child; and when they had found him, to bring him Word again that he might come to worship him also. The Wise men being directed by the Star to the House, found the Young Child, and fell down and worshipped him, offering him Presents of Gold, Frankincense,

Frankincense and Myrrh; and being warned of God in a Dream, never returned to *Herod*, but went home another way.

St. *Cyprian* writes, it was an Ancient Tradition of the Church, That the *Magies* of the East were little Kings, or rather petty Lords of particular Places, such as those of whom *Joshua* slew Thirty in one Battle: *Epiphanius* is of Opinion, that they came to *Jerusalem* two Years after Christ's Nativity, because *Herod* slew all the Infants of that Age: but others hold more probably, that the Star appeared to them two Years before Christ's Nativity, so that they came to *Bethlehem* thirteen Days after his Birth, which the Church calls *Epiphany*, Twelfth-Day, or the Day of the three Kings. St. *Basil* supposeth they were great Astrologers and Learned Men, who by Art Magich, which was much practised in those Countries, perceived that the Power of their Gods and Oracles daily decayed. They might likewise hear of the Prophecy, commonly Spoken of in the East in those Days (as *Suetonius* and *Josephus* testify) That Out of *Judea* should come the Ruler of all the World; and might also have the Prophecy of *Balaam* amongst them from *Moses's* time being about fifteen hundred Years before; and after that again, it is Prophesied of by *David*, as we have already mentioned.

Pliny, an Heathen Writer takes notice of this Star also (which he terms a Comet, as they called all extraordinary Star) that appeared in the latter end of *August's* Reign, which was different from all others that ever appeared, and therefore judged, by the whole Society of Southsayers in that Age, to portend Universal Good to Mankind; for which cause an Image of it was erected at *Rome*. and this Comet, saith he, is Worshipped throughout the whole World. St. *Origin* also writes, that *Cheremon* a *Starck*, being much affected at the sight of it; because after its appearance, the Power of their Oracles

The History of the

And sensibly decay, he with other Astronomers took a Journey into *Judea* to inform himself in the matter, who all concurred in one Opinion, that some God was descended from Heaven to Earth for the Benefit of the Sons of Men. And finally, the *Sibils* speaking of the coming of Christ, declared plainly, that a Blazing Star should precede his Birth. And *Virgil*, who had read thereof in the *Sibils* Prophecies, and saw the same soon after, applied that as well as several others, in Flattery to *Augustus Caesar* in his fourth Elogue, Behold the Star of *Caesar* the Son of *Venus*, hath now appeared: Which was indeed the Star of Christ Jesus, *Caesar's* Lord and Master.

Forty Days after the Birth of our Lord, the Days of the Purification of the Blessed Virgin being accomplished, she brought him to *Jerusalem* to present him to the Lord, in obedience to the Law whereby all the First-born were to be offered to God, and as they were to be ransomed by the Sacrifice of some Animals a pair of Turtle-Doves or two Pigeons, so his Mother now fulfill'd the same Precept. At which time, *St. Luke* reports, two strange things happen'd, namely, That two Grave and Reverend Persons *Simeon* Sir-named the Just, and *Hanna* the Prophetess, both Persons of extraordinary Sanctity among the Jews, coming into the Temple at the same time. *Simeon* being filled with the Holy Spirit, to whom the Gospel gives this Testimony, That he waited for the Consolation of *Israel*, soon discovered by the light of his Faith, his Blessed Saviour hid under the weakness of so small a Body, and taking him up in his Arms, being Transported with an holy Joy, he gave thanks to God by this excellent Canticle. Lord, now lettest thou thy Servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all Peoples: A Light to lighten the Gentiles, and the Glory of thy People *Israel*. And then blessing them

them, said to his Mother, ' Behold, this Child is set
 ' for the fall and the rising again of many in *Israel*,
 ' and for a Sign that shall be spoken against (yea a
 ' Sword shall pass through thy own Soul also) that
 ' the Thoughts of many Hearts may be revealed. *St.*
Luke 2. At which Words *Joseph* and *Mary* much
 marvelled. As for *Anna* the Prophetess, she being
 an Holy Widow, added her publick Thanks and
 Praises to those which *Simeon* had already given our
 Saviour; her Exemplary Life gave Authority to
 her Words; for being become a Pattern, as it
 were to all Widows, after seven Years Marriage,
 she had passed the rest of her Life to her thirty fourth
 Year, in Fasting and Prayer, without departing
 from the Temple, and now declared to all that look-
 ed for Redemption in *Jerusalem*, that *Jesus* was the
 Messiah.

Now these things being published at this time,
 and confirm'd afterward by the Event, there is no
 doubt of the Truth of *St. Luke's* Narration, which
 is strengthened by so many particular Circumstances
 of Time, Places, and Persons, publicly known at
Jerusalem. As for *Simeon*, he was the Scholar of a
 Learned Jew called *Hillel*, and Contemporary with
Jonathan the Author of the *Chaldaick* Paraphrase;
 and the *Jewish Talmud* confesseth, that after the Death
 of these two Men, especially of *Simeon*, the Spirit of
 the Great Sanhedrim much failed and decayed; which
 from the Captivity of *Babylon* till the time of *Herod*,
 supplied in some measure the Spirit of Prophecy, which
 was among the *Israelites* before that Captivity. And
Anna having lived so many Years in the Temple must
 needs be known among most of the People of *Juda*.

King *Herod* having long expected in vain the re-
 turn of the Wise Men, to hear what Discoveries they
 had made, imagined that they mocked him; re-
 tributing to the Disrespect of his Person what they
 had done only by the Command of God, and entering
 into

into a strange Passion for fear of being Dethroned by this New King, resolved upon his Death, and to make sure of it, that Christ should by no means escape, he gave Order for killing all the Children in *Bethlehem*, and the Borders thereof, which he thought were about his Age, to the number of fourteen Thousand, as the *Greeks* and *Ethiopians* in their *Kalendar* and *Liturgie* commemorate; which bloody Project some of the Ancient Fathers relate was executed after this manner: That *Herod* ordered all the Children in that Country to be brought together, which the credulous Mothers, supposing it had been upon the account of their Number and Age, that they might be Taxed, did not hinder, but unwittingly suffered themselves and their Babes to be betrayed to an irremediable Butchery. Yet the Malice of *Herod* did not stop there; He went up into the Hill-Country, and thrice sent a Messenger of Death towards *John* the Son of *Zachary*, who was now in the second Year of his Age, but the Mother's Care had been early with him, who saved his Life by sending him into desert Places till the time came that was appointed for the Manifestation of the *Messiah* to *Israel*, which was not to be till the thirtieth Year of his Age. But as the Babes of *Bethlehem* dy'd in the place of Christ, so did *John Baptist's* Father dye for him: For *Zachary* was slain between the Temple and the Altar, because he refused to betray his Son to the Fury of this bloody Wretch. Thus far *St. Chrysostom*, *Peter Martyr*, and others: But *St. Origen* and *St. Cyril*, Record this Tradition, That a Place being separated in the Temple for *Virgins*, *Zachary* suffered the Mother of our Lord to abide there after the Birth of her Holy Son, affirming her still to be a Virgin; and that for this Reason, not *Herod*, but the Scribes and Pharisees kill'd *Zachary*. However it was, *Tertullian*, who writes an Excellent Apology for the Christian Religion against the Heathens

Heathens, reports that the blood of *Zachary* had so be-
 smeared the Stones of the Pavement on which he was
 murdered, that no Art or Industry could wash the
 Tincture out; as if God would upbraid the Irreligi-
 on, Infidelity and Cruelty of the Jews, with a per-
 petual Character of their Guilt, set before their Eyes
 indelibly, in exacting of them all the Blood of Right-
 eous Persons from *Abel* to *Zacharias*.

Notwithstanding the horrible Butchery that *Herod*
 made of the Children of *Bethlehem*, yet amongst this
 great Slaughter, he, who alone was aimed at in it,
 was the only Child that escaped: Which makes it
 evident, that the Wicked can hurt the Righteous, no
 farther than God gives them power; and though all
 the People of the World should unanimously con-
 spire together, they can do nothing against what he
 has determined. And we may likewise observe, that
 tho' this bloody Tyrant was esteemed the greatest Po-
 litician of his time, yet a poor Child makes him trem-
 ble, and he, in vain uses all manner of Craft and Vi-
 olence to destroy him; And in pursuance thereof,
 proceeded in the full Course of his Fury, by a Cruel-
 ty which the most barbarous People would abhor, to
 put to Death those Innocent Infants, thereby to draw
Jesus into the common Ruine, who tho' unknown to
 him, yet filled him with so much Terror: But God,
 who foresaw the Transports of this Prince, confound-
 ed his vain Wisdom, by rendring all his Designs
 fruitless. He sent his Angel in the Night to *Joseph*,
 when he thought of returning home from *Jerusalem*
 to *Nazareth* to tell him, that he should immediately
 take the young Child and his Mother, and flee into
Egypt, because *Herod* would use all means to destroy
 him.

Joseph, without reasoning on what the Angel
 told him, took the same moment our Saviour and
 his Mother, who excused not herself on the unrea-
 sonableness of the time which was Midnight; nor

on the difficulty of this troublesome Journey, to go into an unknown Land, and which was wholly given up to Idolatry, but both of them thought only how to save the Blessed Infant from the Fury of *Herod*, and their Love made them willing to undertake whatsoever might secure him from Danger. They went into this Foreign Country, to find that Safety which was not to be had amongst a People whom God had delivered by so many Miracles: God then permitted this Flight to comfort those of his Children, whom Fear might oblige to fly on such Occasions. And He thus taught the Church, that when the Persecutions of the Grandees of the World are Violent, we may, after the Example of Jesus Christ, steal from their Fury, and retire to places of Security.

St. *Jerom* writes, That when the Holy Virgin and her Son were arrived in *Egypt*, all the Images of their Gods tumbled from their Altars to the Ground, and that their Oracles ceased from that time ever after, to give Answers to any Demands made to them. Which is consonant to the Prophecy of *Isaiah*, chap. 19. above seven hundred Years before, Behold, the Lord rideth upon a swift Cloud, which was his Flesh and Humanity, and shall come into *Egypt*, and the Idols of *Egypt* shall be moved at his Presence, and their Hearts shall melt, &c. And *Eusebius* shews, that this was manifestly fulfill'd in the sight of all the World, for that no Nation embraced the Christian Religion, with such a Readiness as the *Egyptians*, demolishing their Idolatrous Images before any other Heathen Nations: And as they had been the first who had set up Idolatry, and given Example to other Countries to do the same, so they were the first who, after the Coming of Christ, returned to the Worship of the True God, it follows in *Isaiah* 19. And the *Egyptians* will I give over into the Hand of a cruel Lord: and a fierce King shall rule over them: Which came to pass at the very time of Christ's Appearance:

For

For after many Slaughters and Cruelties exercised upon Egypt by the Romans under Pompei, Cesar, Mark Anthony, and others, at length Cleopatra, who was the last of the Line and Family of Ptolomy, was enforced to kill her self. After which Augustus Cesar took Possession of all Egypt, and Subjected it into a Province under the Dominion of the Roman Empire. Yet, the same Prophet concludes, that after all these Temporal Afflictions, God would be merciful to those that accepted of his Grace, verse 16, &c. In that Day there shall be an altar to the Lord, in the midst of the Land of Egypt. For they shall cry unto the Lord, because of the Oppressors, and he shall send them a Saviour, and a great One, and he shall deliver them: And the Egyptians shall know the Lord in that Day, and shall do Sacrifice and Oblation, and they shall return unto the Lord, and he shall be intreated of them, and shall heal them.

After the Death of Herod, who intended to have destroyed our Lord and Saviour at his Birth, God who sent Joseph into Egypt, to avoid this Persecution, sent him also an Angel to Command his return into the Land of Israel, so that Jesus Christ was not one whole Year in Egypt. And this the Prophet Hoseah plainly Predicted some hundred Years before, chap. 11. as it is applied to him by St. Matthew, chap. 2. When Israel was a Child then I loved him, and called my Son out of Egypt. Joseph obeyed this new Order with the same readiness he had executed the first, and came and dwell in the Town of Nazareth, to avoid the Fury of Archelaus the Son of Herod, who reigned in Judea, and to accomplish that which was spoken by the Prophet, He shall be called a Nazarene.

The Gospel does not take notice of any thing that pass from our Saviour's Nativity to his Baptism, but only this one Action, which he did at the Age of Twelve Years, being now growing up, waxing strong in Spirit, filled with Wisdom, and the Grace of God.

was upon him. For Joseph and Mary omitting none of the Observances which the Law required, went constantly every Year up to Jerusalem at the Feast of the Passover, and at this time took Jesus along with them; and after the eight days of the Feast were accomplished, they returned to Nazareth, and our Blessed Saviour, who they thought was in the Company, remained behind at Jerusalem, unknown to Joseph and his Mother. They Travelled two Days Journey, and sought him among their Kindred and Acquaintance, who were returning home as well as they, supposing he had been with them; but not finding him, they were extremely troubled, and went back the day following to seek him, and after three days they found him in the Temple, sitting in the midst of the Doctors both hearing them, and asking the Questions, and rather teaching than learning any thing that was in Dispute; insomuch that all that heard him were astonished at his Understanding and Answers. Our Blessed Virgin was surprized to see him in that Place and Circumstance, and the joy which she had to find him, succeeded the Trouble which the loss of him had given her. She gently complained of his using them so, Saying, Son, why hast thou thus dealt with us? behold thy Father and I have sought thee sorrowing. And he said, how is it that ye sought me, wist ye not that I must be about my Fathers business? and they understood not this Saying. Having spoken these Words, he returned with his Parents to Nazareth, and was subject to them in all things. And his Mother kept all these Sayings in her Heart.

Thirty and two Years being past since the Birth of our Lord Jesus Christ, of which as we have said, little is Recorded either in Scripture, Ecclesiastical or Profane History; St. Austin, St. Chrysostome, and other Ancient Fathers, are of the Opinion, that he bestowed his time in the common Exercises and Labours of Life, thereby to shew him-
self

self true Man, and to demonstrate how much he hated and detested Idleness. But God determining now to draw him out of his concealed State, and to manifest him to the World, he began this, by bringing St. John Baptist (who was to be his Messenger) out of the Wilderness, as the Prophets had foretold; He then instantly left his solitude, where he had led an Angelical Life, having his Garment of Camels Hair, with a Leather Girdle about his Loins, his Meat being Locusts and wild Honey, and appeared on the Banks of the River Jordan, and in the Wilderness of Judea, preaching Repentance, and Baptizing all those that came unto him; saying, Repent ye, for the Kingdom of Heaven is at hand. For this is he that was spoken of by the Prophet Isaiah, saying, the Voice of one crying in the Wilderness, prepare ye the way of the Lord, make his Paths straight. I indeed baptize you with Water unto Repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with Fire. Whose Fan is in his hand, and he will thoroughly purge his Floor, and gather his Wheat into his Garner: But he will burn up the Chaff with unquenchable Fire.

All the Jewish Writers of this time make mention of St John the Baptist, and highly magnify the brightness of his Vertue, and the Austerity of his Life, so that he needed no Miracles to gain him Belief; For all the People honouring him as something more than a Man, he was judged by some to be the Messiah, and preferred before all the other Prophets, that had formerly appeared. And Josephus, that lived immediately after Christ's days, saith, He was a most excellent Man, who stirred up the Jews to the exercise of Vertue. When therefore, all Jerusalem went thronging into the Desert, to hear this Holy Messenger, and Fore-runner of our Lord and Saviour, and to be Baptized; Jesus himself went also, and in Humility, hid himself among the Multitude,

kind, contrary to the Custom of this vain World; seeing Men are apt to use a thousand Arts to distinguish themselves from the rest of Mankind, and to be respected as extraordinary Persons. But when our Lord thus abased himself, God raised him up, and distinguished him from those he had mixed himself with. For tho' St. John had never seen him before, yet he acknowledged him to be the Messiah in the presence of an exceeding great number of People, and being struck with a profound Respect, could not, without difficulty, resolve to pour water on him to Baptize him.

He that caused the chief Doctors of the Law, even the Sadducees and Pharisees to tremble, when he said, *O Generation of Vipers, who hath warned you to flee from the Wrath to come, &c.* And drove them away from his Baptism, but said unto Jesus Christ, *I had need to be baptized of thee, and comest thou unto me?* Our Lord only Answered, that he must humble himself so far, and that in his present State of Humiliation, he must submit to every Ordinance; For thus, saith he, *it becometh us to fulfill all Righteousness.* No sooner was he Baptized, but the Heavens opened, and the Holy Spirit visibly descended on him in Form of a Dove, and rested on his Head. And at the same time a Voice was heard from Heaven, giving this Testimony, *This is my beloved Son, in whom I am well pleased.* Our Saviour immediately after, retired to conceal himself, but St. John continued to speak of him to all the people. He endeavoured with much earnestness to persuade Men, that Jesus Christ was the Messiah so often promised, and so greatly desired. And that as to his own particular, he was inconsiderable, plainly and frequently telling them, That he must decrease in his Fame, and be obscured by an infinitely surpassing Light: And truly, no one Passage in the Life of our Blessed Saviour, doth more confirm the certainty

certainly of his being the true Messiah, than that *St. John Baptist* whose Wisdom, Learning and Holiness of Life is Recorded, and confessed by the Writings of all the Enemies of Christianity, should refuse the Honour of being the Messiah, which was offered to himself, and place it upon Jesus; and should likewise direct his own Disciples to follow Christ, and embrace his Doctrine, which 'tis very evident he did do, for that of the many Followers and Disciples which he had, nor one appeared ever after, who was not a Christian.

As *St. John* the Baptist, seemed to have nothing more to do in the World, after he had proclaimed the Messiah, so the Divine Providence to take him speedily out of it, made him leave his solitary Abode in the Desert, and to come to the Court of *Herod*; That Prince who had heard of the Austerity and Excellency of his Life in the Wilderness, respecting him as a Prophet, had a great Kindness for him, and *heard him gladly*. Neither did his Love grow cold for the Freedom that he used in Reprehending him for his incestuous Defilements, in marrying *Herodias* his Brother's Wife. But the Devil, who could not quietly suffer the Reformation, of which perhaps this excellent Person might have made in the Court of this King, betook himself to his usual Artifices; and envenomed the Spirit of *Herodias* against him, who soon got him thrown into Prison, till such time as a fit Opportunity presented of doing further Mischief, and crowning the Life of this great Man with the Glory of Martyrdom.

Herod's Birth-day being come, he made a great Feast to all the Grandees of his Court, and the Daughter of this incestuous *Herodias*, Dancing in the midst of this Assembly, she so extremely pleased *Herod*, that he at the same time commanded her to ask of him whatsoever she pleased, and he would give it her, tho' it were half of his Kingdom. She

went presently to her Mother, to know what she should demand; who preferring the gratifying her Revenge on St. John, above whatever her Ambition or Covetousness could desire, enjoyn'd her to ask of him only the Head of *John the Baptist*. Herod was much troubled at this Request, as having a great Esteem for him. But the Devil lessening the Reverence he had to this holy Man, and encreasing his fond Affection to *Herodias*, caused him at length to yield, that he might not break his Word in the presence of the Nobility that were with him, and St. John's Head was cut off in Prison, and delivered to *Herodias's* Daughter in a Charger, who immediately came and brought it to her Mother. Thus truly did this great Man die, and thus at length ended the high Opinion which *Herod* had of him, who having been the great Admirer of this holy person, became his Murderer, which *Josephus* reckons to be the Cause of all the Miseries which fell upon *Herod* and his whole Family in a short time; of which hereafter.

When Jesus was Baptized; he began to preach, and his whole Doctrine was directed to the Manifestation of his Father's Will, and Amendment of Man's Life. It advanceth also this one Foundation Principle, *Thou shalt love the Lord thy God with all thy Soul, and thy Neighbour as thy self*. It was plain, easie, and convincing though it treated of the highest Mysteries. It had neither Pomp of Eloquence nor Ostentation, nor flattering the Follies or Wickedness of Man, as many Doctrines of the Philosophers do. Neither did it consist in external, unprofitable Ceremonies, as the latter Jews had by their fond Traditions, made the Law of God, so that it was of no Effect; neither did it indulge Sensuality, as the *Turkish Alcoran*, and other Law-givers have done. But all the Gospel of Jesus was Simplicity, all was Spirit, Truth, Justice, Holiness, Humility, and Charity. It neither took away, nor disanulled any

any one perfect or Spiritual Precept of the Law of *Moses*, but rather Revived, Inforced, Interpreted and fulfill'd the same. For whereas that commanded External Observance, Christ's Law requires also Internal Obedience. That says, Love your Friends, this adds, Love your Enemies, That forbids us to kill, this Prohibits us from being angry. That commands us not to commit actual Adultery, this requires us not to desire nor lust after a Woman. That taught thee to offer up a Calf, Sheep, Ox, &c. for thy Sins, this enjoyns thee to offer up a contrite Heart by Faith in the Blood of him, that died for all, with a firm and resolute purpose of amendment of Life; Briefly, the Doctrines of Christ tend only to the true, sincere and perfect Service of God thy Lord that Created thee, and Redeemed thee, for the Exaltation of his Ho'y Name, Power, Goodness and Glory to the suppressing of Man's Pride by discovering his lost and miserable State by Nature; to the contempt of the World, and the Pomps and Vanities thereof; to the Mortification and Subduing our carnal Appetites; to true Love and unfeigned Charity toward our Neighbour: To the making us Spiritually minded; to the procuring to us Peace of Conscience. Tranquillity of Soul, Consolation of Spirit, and Purity in the outward Man: And in a Word to reduce Mankind again to a certain State of Innocency, Simplicity and Angelical Sanctity upon Earth, (so far as Humane Infirmary will allow) and to have his Eye fixed only upon the Kingdom of God in Heaven; and the Eternal Inheritance purchased for all those that truly Love and Fear him. This was the Doctrine deliver'd by JESUS; and is the same which the Holy Prophets of Old foretold should be declared to the World by the True Messiah.

As for the Life and Conversation of our Blessed Saviour, his greatest Adversaries allow it to be agree-

able to his Doctrine, it being a lively representation of the Perfection thereof. A Man of such Gravity, as he was never in his life observed to Laugh; of such Humility, that tho' he was the Son of God, yet he scarce had the Dignity of a Servant in this World; of such a sweet and mild Temper, that all the Abuses and Injuries of his Enemies never wrested from him an angry Word. And was truly such a one as he is described by *Isaiah*, chap. 42. as aforementioned, *He shall not cry nor lift up, nor cause his Voice to be heard in the Streets; a bruised Reed shall he not break, and the Smoking Flax shall he not quench.* And *Zech. 9. 9.* *Behold, thy King cometh unto thee, he is just, and having Salvation, Lowly, &c.*

And here I will add the Testimony of a Heathen concerning our Saviour. In the Days of *Tiberius Caesar* the Governours of the several Provinces used to advertise the Senate of such Occurrences and Accidents as happened in their Countries, and *Publius Lentulus*, being at that time President of *Judea* writ the following Epistle to the Senate and People of *Rome*.

* There appeared in these our Days a Man of great
 * Vertue, named *Jesus Christ*, who is yet living amongst
 * us, and of the *Gentiles* is accepted for a Prophet of
 * Truth, but his own Disciples call him the Son of
 * God. He raiseth the Dead, and cureth all manner of
 * Diseases, a Man of Stature somewhat Tall and Comely,
 * with a very Reverend Countenance such as the
 * Elders may both Love and Fear. His Hair is of
 * the Colour of a Philbert full ripe, and plain almost
 * down to his Ears, but from the Ears downward,
 * somewhat Curled, and more orient of Colour, waving
 * about his Shoulders. In the midst of his Head
 * goeth a Seam or Partition of his Hair, after the manner
 * of the *Nazarites*: His Forehead very plain and
 * smooth; his Face without Spot or Wrinkle, beautified
 * with

with a comely red; his Nose and Mouth so formed, as nothing can be reprehended; his Beard somewhat thick, agreeable in Colour to the Hair of his Head, not of any great length, but forked in the midst; of an innocent and mature Look; his Eyes grey, clear and quick. In Reproving he is Terrible, in Admonishing Courteous and Fair-spoken; pleasant in Speech mix'd with Gravity: It cannot be remembered, that any have seen him Laugh, but many have seen him Weep: In Proportion of Body, well Shaped and Straight; his Hands and Arms very delicate to behold; in speaking very Temperate, Modest and Wise; a Man for his singular Beauty surpassing the Children of Men.

I will add to this, the Testimony of Josephus a Jew by Nation and Profession, who in his Antiquities, writes thus. *In these Times lived Jesus, a very Wise Man, if it be lawful to call him a Man, because, in truth, he did marvellous Things; and was Master and Teacher to them that loved him, and sought after Truth; the Jews and Gentiles assembled to him, and followed him in great Numbers. And that he was afterward Accused by some of the Chief of our Religion, and Crucified, yet he was not forsaken of those who before followed him; and three Days after his Death, he appeared alive unto them, according as the Prophets Inspired by God, had foretold and prophesied of him: And now even in our Days, the Doctrine and the Name of Christians continues, and is spread over all the World. These are the Words of Josephus, who writ the History of the Destruction of Jerusalem, of which he was an Eye-witness, but forty Years after the Death of Christ.*

Yea, the Devils themselves, could not but confess the Piety and Holiness of the Messiah, which was fulfilled in the Person of Christ; and is evident by the Testimony of Porphyrie, a profess'd Enemy to the Christian Name, who after consideration of divers Oracles, uttered by his Idols concerning Christ, break forth in-

to this Confession: It is exceeding wonderful to think what Witness the Gods do give of the Vertue and Sanctity of Jesus, for which they affirm he was rewarded with Immortality, but yet these Christians are deceived in calling him a God.

The Miracles of our Lord are next to be considered, whereof Josephus gives some Intimation; and which Isaiah prophesied of long before, chap. 35. The Eyes of the blind shall be opened, the lame shall leap, the dumb shall sing, &c. Which Wonders were likewise very particularly revealed to the Gentiles by the Sibyls afore-mentioned; one of whom, as Lactantius Recordeth, writ thus of Jesus Christ. He shall do all things by his Word only; he shall Cure all Infirmities; He shall raise the Dead, he shall make the Lame to Run and Skip; the Deaf shall hear; the Blind shall See; and the Dumb shall speak; With five Loaves and two Fishes, five thousand People shall be satisfied; and the Fragments shall fill twelve Baskets to the joy of many; He shall command the Winds, and walk upon the furious Seas with his Feet of Peace, &c. And after divers other Greek Verses to this purpose, she concludes thus: Men may say, that I am a mad and lying Prophetess; but when all these Things come to pass, then let them remember, that I am no Deceiver, but rather the Prophet of the Great God.

The Rabbies among the Jews likewise declare in their Talmud, that the Messiah shall do wonderful Miracles when he cometh, to which all those of former Saints and Prophets, are not to be compared. Yea, some of the Jews Record several miraculous Things done by Jesus in their Talmud, and other Books, which are not mentioned by the Evangelists: Likewise that grand-Impostor Mahomet affirms in his Alcoran: That Jesus the Son of Mary was a great Prophet, and wrought many Miracles, only by the Power and Spirit of God; and that he himself was sent to confirm the Doctrine of Jesus, saying only in the

the Point of his God-head since in declaring himself to be God, Jesus went too far, for which God, check'd him when he came to Heaven. Thus do these Enemies of Christianity, confess the Miracles of our Lord, and therefore their Testimonies is more considerable; tho' if they should deny the same there is abundant Evidence thereof, and there are undeniable Reasons for the Confirmation of it, particularly in these two Instances, wherein I hope to leave no room for Infidelity,

The first is, the Calling and Retaining of his Disciples and Followers (which *Josephus* likewise acknowledges to be very Miraculous) these Men were of several Callings, States and Conditions in the World, and yet in an instant, they left Father, Mother, Wives, Children, and all other Temporal Concerns, and followed Jesus, who had nothing to bestow upon them, and promised them only Blessings in the World to come, who never flatter'd them, nor Preached any other Doctrine but what was repugnant to Flesh and Blood, as appears by their own Writings and Testimony of him, who was accounted a Disturber of the State, by the Scribes, Pharisees and Rulers of the World, which had neither Friends to Defend and Countenance him, nor a House wherein to lay his Head. And yet, that Worldly-minded Men and Women, great Sinners and lewd Persons, should leave all their Earthly Enjoyments to follow him, notwithstanding the many Losses, Dangers and Inconveniences which they were subject to; and should not forsake him in all his Troubles and Afflictions, yea, should joyfully lay down their Lives, rather than Abandon him, and in Defence of his Doctrine, this, I say, is such a Miracle, as the like was never before seen in the World, and must needs be allowed to be done by the mighty Power of God, and the vigorous Operation of his Blessed Spirit.

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The Second Point is, the Facts and Acts performed by Jesus, above all Humane Power and Ability, in the open View of the Jews, and multitudes of other persons who were Witnesses thereof; and are related by the Evangelists and Apostles in the New Testament, to manifest the Divinity of our Blessed Lord, and that the exact Accomplishment of all the Prophecies, and Promises concerning the True Messiah concentrated in his Person. I shall therefore proceed to give a brief Account of the stupendious Miracles wrought by Christ successively, as he performed them. 1. The first Miracle was, his changing Water into Wine at a Marriage in *Cana*. 2. The miraculous Draught of Fishes in the Sea of *Galilee*. 3. His Curing *Peter's* Wife's Mother of a Fever, only by touching her Hand. 4. His casting out Evil Spirits with his Word, and healing all that were Sick of divers Diseases at *Capernaum*. 5. His healing all manner of Sickness, and all manner of Diseases and Torments, and those which were possessed with Devils, and those which were Lunatick, or had the Palsie, throughout all *Galilee*. 6. His Curing of a Leper at the same place with a touch of his Hand. 7. His healing a Paralytick at *Capernaum*, the House being uncovered to let him down in his Bed, whom he cured only by his Word, in the presence of many Scribes and Pharisees. 8. His healing a Man with a withered Hand on the Sabbath-Day, by only bidding him stretch forth his Hand. 9. His Healing of a Leper, only by touching him, after his Sermon on the Mount. 10. His Curing the Centurion's Servant at *Capernaum*, of a Dropsy, with his Word only, without coming to him, or seeing of him. 11. His raising to Life the Widow's Son of the City of *Naim*, only by bidding the dead Carcass arise. 12. His dispossessing a Legion of Devil's out of a Man in the Country of the *Gergesenes*, who entering into a Herd of Swine, they ran violently

violently into the Sea and were Drowned. 13. A Woman who had an Issue of Blood Twelve Years, is healed by touching his Garment. 14. He restores the Daughter of *Jairus*, the Ruler of the Synagogue to Life, only by taking her by the Hand, and bidding her Arise. 15. He restores two blind Men to their Sight, only by touching their Eyes. 16. He dispossesteth a Dumb Devil out of a Man at *Capernaum*. 17. He feeds five thousand Men, besides Women and Children, with five Loaves and two Fishes in *Galilee*, and afterwards twelve Baskets, full of Fragments were taken up. 18. He walks upon the Sea in a Tempest, and coming into the Ship, the Winds and Waves instantly ceased, and the Ship was immediately at Land. 19. He casts a Devil out of the Daughter of the Woman of *Canaan* with his Word. 20. He cures one Draf and Dumb at the Sea of *Galilee*. 21. He feeds four thousand Men there besides Women and Children, with seven Loaves and a few small Fishes, seven Baskets full of Fragments being taken up. 22. He heals a blind Man at *Bethsaida*, by spitting upon his Eyes, and putting his Hands upon him. 23. He casteth a Devil out of a Lunatick Man at *Casarea* by his Word, which his Disciple were not able to do, because of their Unbelief. 24. He casts out a Dumb Devil at *Jerusalem*, and Confirms it to be done by a Divine Power. 25. He cures one born Blind, by anointing his Eyes with Clay and Spitule, and bidding him go and wash in the Pool of *Siloam* near *Jerusalem*. 26. He heals one of the Dropsy beyond *Jordan*, on the Sabbath Day, and justifies the doing thereof against the Lawyers and Pharisees. 27. He heals Ten Lepers at *Samarie*, only bidding them go shew themselves to the Priest. 28. He raiseth *Lazarus* after he had been Dead four Days, and Bury'd. 29. He cures a blind Beggar near *Jericho* with a Word. 33. He heals an Impotent Man at the Pool of *Bethesda*,

thefda, who had an Infirmary thirty eight Years, bidding him take up his Bed and walk. 31. He restored three blind Men to their Sight near *Jericho*.

These and several other Miraculous Works were performed by Jesus; and were written by some of the Evangelists in the *Hebrew* Tongue, while yet the Persons were alive upon whom they were wrought, as to instance in a few of those afore-mentioned, the raising of *Lazarus* in *Bethany*, which was but two Miles from *Jerusalem* at whose Death and Burial also, he being a Gentleman, several Scribes and Pharisees must needs be present, according to the Jewish Custom of that Age, as is related by *Josephus*; now these saw him both Deceased, Interred, and were at the Funeral Feast made for him; And these very Persons saw him again likewise after he was by Christ raised from the Dead, having lain four Days in the Grave; with whom they did both Eat, Drink and Converse; after his return to Life, and might behold him Daily, walking openly in the Streets of *Jerusalem*: How then could this Story be invented and feigned, if it had not been True? So likewise the raising of *Fairus's* Daughter, is confirmed by so many Circumstances, that they make the matter fully evident. The raising of the Widow's Son at the Gate of the City of *Naim*, in the presence of all the People that were then present. The healing of the Cripp'e at *Jerusalem*, who had lain thirty eight Years lame, at the side of the Pool or Bath called *Probatika*, in the view of a great number of People. The casting a Legion of Devils, out of a Man, who for many Years was publickly known to live possesst in the Mountains, which Devils, by peculiar License, obtained of Jesus to enter into an Herd of Swine, who instantly drove two thousand of them into the Sea, and drowned them; upon which, the whole Country being affrighted, humbly intreated him to depart out of their Coasts.

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The feeding so many thousand, with a few Loaves and Fishes. The turning Water into Wine at *Cana*, in the presence of all the Company. The healing of a Man of an incurable Dropsie, at the Table of a *Pharisee* of Quality, and in the sight of all that were at the Feast with him.

These and several other Miracles, which were wrought in the presence of so great a Number of Spectators, and recorded by our Evangelists at that time, when many endeavoured to discredit them, as they might easily have done, by many Witnesses, if any one part of them had been false or doubtful; this, I say, may fully convince all Deists and Unbelievers, of the Reality of them, and therefore, since all these things were supernatural, and could not be done but by the Aid and Power of the Almighty, it is impossible that God should assist or countenance any Falshood who is not like *Man that he should lie*; and consequently, it must needs be, that what Jesus affirmed of himself, That he was the Son of God, and the True and Only Messias, was by these Miracles clearly manifested to be so indeed: And to which he appeals in his Discourse to the Faithless *Pharisee*, *St. John chap. 10.* *If I do not the Work of my Father believe me not. But if I do, though ye believe not me, believe the Works: that ye may know and believe that the Father is in me, and I in him:* And tho' for this saying, his Enemies sought to take him, yet many resorted to him, and said, *John did no Miracles, but all things that John spake of this Man were true: And many believed on him at that time.* And the *Pharisees* were so sensible of the mighty Effects of these Miracles, that when they observed with Sorrow, the Fame which our Saviour had obtained by raising *Lazarus* from the Dead, they Assembled to deliberate what to do. For if we let this Man go on, say they, in this manner, *all the People will believe on him.*

As to the other Passages of our Saviour's Life we read. 1. That as soon as he was Baptized, he shewed all the Faithful by his own Example, that after they had once entered into the Christian State, they ought to prepare for Suffering and Temptations. For withdrawing into the Desert, or rather being led there by the Holy Spirit, and having Fasted forty Days and forty Nights, he was Tempted by the Devil, who said unto him, *If thou art the Son of God, command these Stones to be made Bread*: To whom Jesus answered by this place of Scripture, *That Man does not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*. This did not discourage the Prince of Darkness, but carrying our Saviour from thence, he transported Him to the Top of a Pinnacle of the Temple, bidding him, if he were the Son of God, to cast himself down to the Ground; and maliciously abusing the Holy Scripture, he added; *For it is written, God hath given his Angels charge over thee, and in their Hands shall they bear thee up, lest at any time thou dash thy Foot against a Stone*. The Son of God answered the Tempter, with the same Simplicity as before, by a passage of Scripture. *Thou shalt not Tempt the Lord thy God*. This prudent Answer confounded the Pride of the Devil, and strongly provoked him; and whereas before, he had treated our Lord as the Son of God, he would now have him to Worship him as God, and to persuade him to this, He took him up into an exceeding high Mountain, and shewed him all the Kingdoms of the World, and the Glory of them in a Moment, and saith, *all these things will I give thee, if thou wilt fall down and worship me*; for that is delivered unto me, and to whomsoever I will, I give it. Jesus answered, *get thee behind me Satan, for it is written thou shalt worship the Lord thy God, and him only shalt thou serve*. This Answer put the Devil to flight, And the Angels came and ministered unto him.

2. *Nicodemus* a considerable Man among the Jews, being much concerned at what he had heard related of our Saviour resolved to be informed of the Truth; but foreseeing by humane Prudence, that this New Prophet would meet with great Enemies, he thought it safest to go by Night; and being come, told him that he really believed he was a Teacher sent from God, since no Man could do such Miracles unless God were with him. *Jesus answered, except a Man be born again he cannot see the Kingdom of God.* *Nicodemus* understood these Words in a natural Sense, but *Jesus* explained it to him, and reasoned with him about the marvellous Effects of the Holy Spirit; and made this learned Man comprehend the difficulty of Convincing and Believing them; and that we must lay aside those foolish Reasonings, which will admit of nothing but Objects of Sense. He ended this Conversation by Discoveries to him of the great Love of God to Man, who had given them his own Son to make them Eternally Happy; and that the Misery of Man was, that he loved *Darkness rather than Light.* He dismissed this Ruler of the Jews with such Convictions, that it appeared this Entertainment was not Fruitless, the powerful Word of God having made such Impressions upon him, that he who at first seemed fearful of coming to our Saviour, had the Courage afterward to maintain publicly his Innocency in a full Council; and to declare at his Death and after it, that he would have no part in the Injustice committed on his Person, when they made him to suffer so Cruel and Shameful a Death, and so far was his Love from being lessened to our Lord then, that on the contrary it seemed to Encrease, for he publicly brought Perfumes to Embalm his Body when it was to be laid in the Sepulchre.

3. Our Saviour for avoiding a while the Malice of the Pharisees, who had Counsell'd *Herod* to throw *St. John the Baptist* into Prison, lest *Judea*,
and

and returned into *Galilee*, where he met with a *Samaritan* Woman, who was coming to draw Water from a Well, near which Christ was sitting, who asked for some Water to quench that Thirst, which the tirefomeness of the Way had caused in him. The Woman seemed astonisht that a Jew should ask Water of her a *Samaritan*, which were a People extremely abhor'd by the Jews. Jesus answered, that if she knew the Gift God, and who it was that asked Drink of her, she would have asked of him, and he would have given her Living Water, which should never cease to refresh her till she had attained to Eternal Life. The Woman at length began to grow attentive to what he said, and being surpriz'd at what our Saviour told her concerning her past Life, she knew thereby he was a Prophet. He made known to her all Mysteries of the New Law which is the Worship of God in Spirit and Truth; and carried off her fond Devotion from the Temple and the Holy Mōuntain, in which both Places, the Jews and *Samaritans* also placed much Holiness, and shewed that the true Churches are not built with Hands, nor made of Stone, but that God's Temples are the Hearts of the Faithful, wherein he continually resides by his Holy Spirit. The Woman replied, that the *Messiah* would come and teach them all Things; Jesus answered, I am he; whereupon she went into the Town, and informed the People of what she had heard, who went out to see him, and entreated him to enter into their City, where he stayed three Days.

4. Our Saviour drawing many Disciples after him, chose out of this Number Twelve Persons, whom he designed to be the Foundation of his Church in future Ages, honouring them with the Title of Apostles, as being to be sent to Preach his Name and Gospel throughout the World. Who had this Advantage above the rest, that they were as it were

were his Domesticks, and lived with him in the same House; for we know that he kept the Passover, and eat the Lamb with them alone; so that they were true Witnesses, not only of his Actions and Publick preachings, but of his Private Life and Secrets, after he had Discoursed to others in Parables. Having made this Choice, he led them up to a Mountain, being followed by a great Multitude of People; and then he made that famous Discourse, called, the Sermon in the Mount; in the beginning whereof having overthrown all the Judgements of Men, and all the Notices of Natural Reason in calling those Happy that the World esteems Miserable, namely, The Poor, the Mourners, the Persecuted, &c. He then shews how inconsiderable the Ordinances of the Jewish Law are, in Comparison of the Precepts of the Gospel; plainly telling them, that he required of his Disciples such a Righteousness, as far exceeded that of the Scribes and Pharisees, without which he declared, they could not enter into the Kingdom of Heaven. He taught us by these Words, that it is not sufficient to abstain from things apparently Evil in the sight of others, nor with doing seeming good Works before Men, this being common to the Pharisees. And therefore enjoins us to lay up Treasures in Heaven, and not on Earth, lest our Heart be where our Treasure is; that we must not divide our selves between Christ and the World, but seek only the Kingdom of Heaven and all other things shall be given unto us: Which clearly manifests that the end of the New Law, is to give a new Heart to the New Man, because our outward Actions must be regulated by the inward Principles of our Minds; for the River cannot be pure, if the Fountain be corrupted.

Christ then proceeds to recommend the Love of our Enemies by which he saith we become like to his Father, who causeth the Sun to shine both upon the just

Just and the Unjust. He then insists upon the Precept of not Judging one another, to which there is a Natural Inclination in Mens Hearts, and therefore he Cautions us against it, by saying we are like to a Man, that having a Beam in his own Eye, would pull out a Mote out of his Brother's. The World is full of Offences of this kind, say the Fathers, but the best Remedy is Humility: The having low Thoughts of our selves, will hinder us from entertaining of mean Thoughts of others; especially if we remember that Day wherein Jesus Christ shall come to judge the smallest Defects, who assures us, he will give the same Wight and Measure we have given to others, saying, Judge not, lest ye be judged.

9. But bare Discourses being not sufficient to work a Reformation in the generality of Men, our Saviour therefore, would bring them to it by a Famous Example, which was that of *Mary Magdalene*. This great Sinner, moved by the Divine Grace, came running to Jesus Christ, as the only Physician of her Soul, and therefore knowing, that he was in the House of *Simon the Pharisee*, she came thither with an Holy Boldness, and without Bussing at so many Witnesses as were then Present, threw her self at his Feet, Embraced them, Kissed them, Washed them with her Tears, wiped them with the Hair of her Head, and Anointed them with a rich Ointment. This Woman being Infamous for her irregular Life, *Simon* began to doubt whether Christ were a True Prophet; seeing he knew not what she was, which if he had, he thought he would have rejected her, and not suffered her to touch him: But our Lord confounded this vain Imagination, declaring how much he preferred the fervent Love of this Sinner to the Lukewarmness of those that had not committed such great Crimes; and having shewed, that the multitude of her Sins were forgiven her, because she loved much, he sent her away in Peace. This

so admirable a Conversion, may be called the Glory of Repentance; for it shews that the greatest Sinner becomes pure in the sight of God, when his Repentance is sanctified by Humility; and on the contrary, that the chastest Soul is impure in his sight, when this Heavenly Gift, which should render him the most humble of Men, does on the contrary make him proud.

6. After the Miracle of the Loaves, with five of which, and two Fishes, our Saviour fed five thousand Men, besides Women and Children. The people would needs lay hold of him, and make him a King by force, whereupon he made his Disciples enter into a Ship and pass the Sea, *while he sent the Multitude away*; that the Tempest which soon after happened might make them sensible of their Weakness in the Absence of their Master, and that this Knowledge might make them Humble. He left them for some time in the midst of the Waves, being driven up and down the whole Night by a great Storm, without the hastening to deliver them: But when the Day appeared, he drew toward them; walking on the Surface of the Water; the Disciples seeing Him coming on the Floods as on Dry-land, thought him a Spirit, and cried out for fear. But our Saviour bid them not to fear; and the first that felt the Efficacy of this Divine Word, was St. Peter, whose Heart being full of Assurance, said to him, *If it be thou, Lord, command me to come upon the Waters to thee*: Our Lord bid him come, and he immediately leapt into the Sea, with a Confidence which cannot be sufficiently admired; but a great Wind arising, Fear over-whelm'd his Spirits, and his Faith failing, he began immediately to sink. Then did he address himself to our Saviour, who had already given him some Power, intreating him to succour him. Jesus stretching out his Hand, took hold of him, and blaming the Weakness of his Faith, bid

bid him not be afraid; and when they were entered into the Ship, the Wind instantly ceased, and they were presently at Land; which Miracle caused those in the Ship to come and Worship him, saying, *of a truth Thou art the Son of God*; being wonderfully amazed at what happened.

7. Our Saviour leaving *Judea*, to avoid the Rage of his Enemies, who began openly to declare themselves against him, departed to the Coasts of *Tyre* and *Sidon*; where a *Canaanitish* Woman, came by a secret Instinct to Christ, who calling to him, tho' unknown, she declared with great Cries, that her Daughter was Tormented with a Devil, and intreated him to have pity on her: But our Lord, tho' Compassionate to others, seemed Deaf to this Woman's Complaints, that in her Person, and by her Example, he might discover to us the prevalency of Prayer and Humility, in persevering therein, when the Almighty seems not to hear, but to reject our Petitions. This humble Woman, being not able to obtain any thing of Jesus Christ, addrest herself to the Apostles, who interceded for her; Christ answered, *He was only sent to the lost Sheep of the House of Israel*. And to try the strength of her Faith, would not yet yield, when at length she came up to him, and casting herself at his Feet, Worshipped him, imploring his Assistance with great Lamentations. Our Lord still repelled her, and using her as a Dog, said, *It was not lawful to give the Childrens bread to Dogs*. She confessed indeed she was a Dog, but that the Dogs were permitted to eat of the crumbs which fell from the Childrens Table, and she desired no more. This humble Confession, after such harsh Treatment in Appearance, made our Saviour immediately cry out; *O Woman great is thy Faith!* and changing his Roughness into Admiration thereof, he immediately granted what she desired.

8. Our

18. Our Saviour Jesus Christ, being alone with his Disciples, and having passed with them over most of the Cities of *Cæsarea*, he asked them, what the World said of him: They answered, some thought he was *John the Baptist*, others *Elias*, and others *Jeremiah*, or one of the Ancient Prophets. And you, said our Lord, *who think you that I am?* St. Peter, without Hesitating, answered, *Thou art Christ the Son of the Living God.* Christ called him blessed because his Father had revealed to him this Truth, and assured him, that he would so firmly Establish his Church upon this Confession, that the Gates of *Hell* should never prevail against it. Eight Days after, Christ took three of his Disciples, namely, *Peter*, *James* and *John*, (who ever seemed to be the chiefest Favourites, and to whom he shewed most Tenderness) and led them up to a high Mountain apart, and when he had prayed there, his countenance shined like the Sun, and his garments were as white as snow. At the same time *Moses* and *Elias* appeared, and discoursed with Jesus about what was to happen at *Jerusalem*, during which, the Disciples fell a sleep, but awaking, were surprized at the Glory of our Lord, and the sight of the two Prophets, and St. Peter being over-joy'd, proposed to build three Tabernacles, when instantly a Voice was heard from a Cloud, saying, *This is my beloved Son hear ye him.* The Disciples fell to the Ground with Astonishment, but Jesus bid them arise, and not be afraid, and then they saw none but Christ only, who charged them to tell no body what they had seen and heard. This Transfiguration was one of the means which our Saviour used to strengthen the Faith of his Disciples; and by this Anticipation of his Glory, to shew what they themselves should be at the Resurrection of the Dead, and that after all the Labours, Trials, and Sufferings of this Life, they should certainly enjoy that Glory of which they had now been Eye-witnesses; and 'twas

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the Sight which made them strong in the greatest
Griefs, Troubles and Tribulations.

When they were come down from the Mount,
the Lord found his Disciples compassed with
a great Crowd of People, attempting to cast an Evil
Spirit out of a Young Man which they were not able
to effect; Christ with a Word performed the Cure,
and tells them, their Unbelief was the cause they could
not do it. He then orders St. Peter to pay the Tri-
bute Money, teaching us thereby to submit to the
Laws of the Place where we live, and to obey Magi-
strates, if they require nothing sinful. And now,
finding that the Disciples had been Discouraging in the
way about Preeminence, to remove all such proud
Conceptions and Desires out of their Minds, he took
a little Child, and placed him in the midst, saying,
that if they did not endeavour to be like that, they
could not enter into Heaven. The Ancients have much
Reflected on this Saying, and considering how difficult
this is to the proud Spirit of Man, their only Hope
has been in the Grace and Assistance of him who ut-
tered this Sentence.

10. Christ retiring to the Mount of Olives to Pray,
came early in the Morning to the Temple, where a
great Number of People surrounded him. But
whilst he was Preaching, the Pharisees laid a
Snare for him, by presenting him with a Woman
taken in Adultery; to the end, that if he condemn-
ed her to die, he might be decried by the People as
a Man extream Severe; and if he did not, then to
charge him as a breaker of God's Law. Jesus know-
ing their Malice, stoop'd down and wrote upon the
Ground, and they persisting to know his Opinion,
he lifted up his Head, and said, *He amongst you that
is without Sin, cast the first Stone at her.* Then he
went on to write upon the Ground, and the Phar-
isees being convicted in their own Consciences, silent-
ly withdrew, so that the Woman was left alone,
whom

whom our Saviour ask'd, where her Accusers were, and if any Man had condemned her? who answering No; *Neither, said, he do I condemn thee, Sin no more.* And so sent her home in Peace, whereby our Lord shews, that he would rather have Men condemn themselves than accuse others, and to examine their own Lives rather than to censure the Faults of their Brethren. The mildness wherewith our Saviour treated this Woman, had perhaps a greater Effect to disengage her from this evil Course, than all the Severities of the Law; nothing being more prevalent upon a good Nature, than Meekness and Gentleness, where they expect Rigor and Severity.

11. Our Blessed Lord did not only select Twelve Apostles, but likewise Seventy-two Disciples, whom he sent by two and two before him, wheresoever he was to go: To these he gave Power to cast out Devils, at which they extremely rejoiced; but he tells them, it ought to be a greater joy to them, that their Names were writ in Heaven. After which he went into a Village, where a Woman named *Martha* received him, she had a Sister named *Mary*, who lying at our Saviour's Feet, heard attentively his Holy Word, whilst *Martha* was busie in making preparation for his Entertainment, And being dissatisfied that her Sister did not help her, complained thereof to Christ, who told *Martha*, that while she was troubled about several matters, *Mary* had chosen the better part, which should never be taken from her. Thus, tho' the external Actions of Charity are necessary in this World, yet those, who by Divine Providence, are placed in such a State of Life, that they are wholly employed in Spiritual Exercises and Contemplations, are certainly in the most happy Condition. Nothing appears more becoming, than to prepare fit Entertainment for our Lord himself; and yet he prefers the repose of *Mary*, before the carefulness of *Martha*.

11. Jesus drawing near *Jericho*, *Zacheus* a Publican, of a mean Stature, being desirous to see him, got up into a Sycamore Tree in the way, which our Saviour perceiving, bid him come down, for he would abide that Day in his House. *Zacheus* readily obeying, immediately came down, and received him gladly; tho' the People murmur'd, because the Master, (for the Odiousness of his Profession, being a Tax-Gatherer, who were counted Extortioners,) was in Contempt, called a Sinner: But *Zacheus* being thoroughly Converted, renouncing from that very Moment his past Life, came and presented himself to our Lord, saying, with an humble Confidence, and gracious Liberality, that he would now Distribute half his Goods to the Poor, and with the rest make Restitution fourfold. Our Saviour having heard this holy Resolution said, That this day Salvation was come to his House, and that this Man, whom the Jews could not but regard with horror, was of the number of *Abraham's* Children, and better than a great many of themselves. The Gospel hereby shews us, that we must always begin our Conversion, by removing the great Obstacles, such as are Restitution of Goods, and our Name; for when the Darling or beloved is separated with, all the rest fall of Course: And it appears hereby, that God sooner pardons Offences against himself, than those committed against our Neighbours.

12. Jesus Christ having left *Jericho*, after the Conversion of *Zacheus*, advanced toward *Jerusalem*, and came to *Bethany*, where *Mary*, the Sister of *Lazarus*, (who was raised from the Dead) received him, and made him a Supper. While they sat at Table, *Mary* took Ointment of Spicknard, which was of great Value, and anointed our Saviour's Feet, and wiped them with her Hair, which *Judas*, who bore the Bag, was angry at, saying, it might have been sold for 300 Pence, and given to the Poor;

poor; but Jesus commended the Action, saying, she had done it against the Day of his Burial, and that they had the Poor always with them, but him they had not. Next Morning, Christ, being near Jerusalem, sent his Disciples to a Neighbouring Village, to bring him an Ass with its Foal, and to tell the Owners, That the Lord had need of him. Then they spread their Garments on the Ass, and set Christ thereon, as it is written, *Fear not Daughter of Sion, Behold, thy King cometh lowly, sitting on an Ass, &c.* When immediately, all the People, who were come to Jerusalem on account of the Passover, hearing that he was about entering the City, they took Branches of Palms in their Hands, and went afore him with loud Acclamations; Some threw their Garments, and others strewed the Ground with Boughs of Trees and cried before him, *Hosanna to the Son of David, Blessed be the King that cometh in the Name of the Lord, the King of Israel; Hosanna in the Highest, Peace in Heaven, and Glory in the Highest.* These Applauses of the People, still more enraged his Enemies, and the Pharisees said, That for the Miracle of Raising *Lazarus*, and his other great Works, the World was gone after him, and they could prevail nothing, and desired Jesus to rebuke his Disciples, who told them, That *If they should hold their Peace the Stones Would cry out.* Thus did our Saviour Triumph beforehand, as he Dy'd beforehand in the last Supper; and hereby shews us the real Power he was to gain on Mens Hearts, by the Merits of his Death, and by the Glory of his Resurrection.

13. When Jesus drew near to Jerusalem, the Joy of his Triumph could not hinder him from shedding Tears at the Prospect of those Miseries which would soon come upon this Unhappy City, as a Punishment for the shedding of his Blood, which they were now ready to do; and because they had not known the time of God's merciful

Visitation. He at length entered into *Jerusalem*, which was all in a Tumult, every one asking, Who it was that came after that manner. Jesus went immediately into the Temple of God, and finding Buyers and Sellers there, he drove them thence, threw down all the Tables of the Money-changers, and the Seats of the Dove-sellers, saying, *It is written, My House shall be called an House of Prayer, and ye have made it a Den of Thieves.* And the Blind and the Lame coming to him he healed them. The chief Priests hearing the People cry *Hosanna to the Son of David*, and seeing these wonderful Things, were so displeased, and said unto him, *Hearst thou what these say?* Jesus answered, *Yea, Have ye never read, out of the Mouths of Babes and Sucklings thou hast perfected Praise.* And then our Saviour left them and went to *Bethany*, and lodged there.

These are the Principal Actions of our Saviour recorded in the Holy Scriptures, except his frequent Preaching and Discoursing in Parables; of which it may be necessary to say something.

St. Matthew and *St. Mark*, do both affirm, that Jesus spake to the Multitude in Parables and without a Parable spake he not to them. *St. Matth.* 13. 3, 4, *St. Mark* 4. 23. Which must be understood, that at the time which these Words relate to, he spake to the Multitude, and also to his Disciples in Parables and dark Sayings, covering Divine and Spiritual Truths, under fit and proper Similitudes; And at this time he delivered himself wholly in this manner to them; Tho' at many other times he spake more plainly to them, as in his Sermon on the Mount, and in several other Instances. I shall therefore give a brief Account of the Parables uttered by him, and their Signification as they were explained by him to his Disciples.

1. The first Parable is of the Sower of Seed, part of which fell among Thorns and was trodden under-foot, and eaten by the Fowls; which signified those, who

who hear the Word of GOD, and from whose Heart the Devil at the same time comes and takes it away, lest they should Believe, and be Saved: Some fell upon Stony Ground, which not being able to take a Root, soon withers at the Sun's appearance; and these are those, faith our Saviour, who hear the Word with gladness, but it taking no root, are discompos'd and lost, at the least Affliction or Persecution which may happen because of the Gospel. The third part of the Seed falls among Thorns, which grows up with the good Grain and chokes it; these are those that hear the Word, but the Cares and Troubles of the World, the Deceitfulness of Riches, and a great many Inordinate Desires and Affections render it fruitless. The fourth part falls on good Ground, which soon springs up, and brings forth Fruit, tho' not all alike; some Grains yielding One hundred Fold for One, others Sixty, others Thirty. These Persons are those, whose Hearts are very good, and are Christians indeed.

2. Another Parable he put forth, St. Matth. 13. saying, The Kingdom of Heaven is likened to a Man, who sowed good Seed; but while his Men slept, the Enemy came and sowed Tares among the Wheat; which springing up, was perceived by his Servants, who would have gathered them up; but he commanded they should grow together till Harvest, lest they might root up the Wheat with the Tares, and that when he would gather in the Wheat, and burn the Tares. Another Parable was, That the Kingdom of Heaven was like a Grain of Mustard-seed, which was the least of all Seeds, yet grew to be a great Tree. Another Parable was, That the Kingdom of Heaven was like Leaven, a little of which leaveneth the whole Lump. The first of these, our Saviour explains, saying, He that soweth the good Seed, is the Son of Man; the Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the Chil-

Men of the wicked One, the Enemy that sowed them, is the Devil, the Harvest is the End of the World, and the Reapers are the Angels. As therefore the Tares are gathered and burnt in the Fire, so shall it be at the end of this World; the Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity: And shall cast them into a Furnace of Fire, there shall be weeping and gnashing of Teeth, &c. The other two Parables of the Grain of Mustard-seed, and the Leaven are not explained by our Saviour, because the Disciples readily understood the meaning of them without an Interpreter. The scope of both is, to signify the Success of the Gospel all over the World, that they might not be discouraged at the little Progress it made at present; being but like a Grain of Mustard-Seed, which the Naturalists tells us, in the Hot Countries, produceth Branches, that as 'tis said here, the Birds of the Air come and make Nests therein. And by naming three Measures of Meal, our Saviour certainly designed to hint at the small Number of the Jews that believed in him, but foretold a greater Harvest, and that the Heathen should entertain the Gospel, and the Sound thereof should go to the Ends of the Earth. He then uttered two Parables more, comparing the Kingdom of Heaven to a Treasure in a Field, which when a Man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth it. Again, The Kingdom of Heaven is like a Merchant seeking goodly Pearls: Who when he had found one Pearl of great Price, so'd all he had and bought it. Both these Parables have the same Tendency; namely to inform us. 1. That Christ and his Grace are of a great and transcendent Value. 2. That under the Gospel, there is a clear Discovery of these things to the World. 3. That where this Discovery is effectually made to any Person, he will part with all he is worth, rather

rather than miss of Christ, and his Grace and Glory. The last Parable we meet with in this Chapter is, the Kingdom of Heaven is like a Net cast into the Sea, which gathered of every kind, and the good were put into Vessels, and the bad cast away; so (saith our Saviour) it shall be at the end of the World, &c. The Net is, the Word of GOD, which is cast into the Sea of the World, gathering in many of every kind, to an outward Profession, but at the Day of Judgment, there shall be a perfect difference between such as received the Truth in the love of it, and others; the former shall be taken into Heaven, and the latter thrown in to Hell.

3. Another Parable he spake in answer to a Jewish Doctor, who ask'd him, Who are our Neighbours? Christ says, A Man going from Jerusalem to Jericho, fell among Thieves, who stript him, and wounded him, leaving him half dead; a Priest coming by, saw him, but pass'd on the other side. A Levite did the same, both shewing that great Vertues are not inherent to the highest Offices, and that a Man may have the Dignities of the Church, without the Charity that should accompany them. After this, a Samaritan, that is, a Pagan and Idolater, took compassion on him, bound up his Wounds, pouring in Oyl and Wine, carry'd him upon his Beast to the Inn, and left Money to discharge what he wanted. Our Saviour demanding, who of these was his Neighbour; the Doctor was oblig'd to confess, he that had Compassion on him. Go then, saith Christ, and do likewise. This Parable instructs us, that we should be always ready to succour People in Misery, and to spare neither Care, Pains nor Cost, when our Charity is required; which this Priest and Levite being destitute of, their seeming Compassion was rather Cruelty than Mercy.

4. Two Brethren having a Controversy about an Inheritance, intreat our Saviour to accord it, who from thence, takes occasion to warn, to take

care of Covetousness, and to assure them that Man's Life does not consist in the abundance of what he possesseth; which he explains by the Parable of a Rich Man, who had so much Corn, that he knew not where to put it, and was busily contriving how to enjoy himself, saying, *Soul, take thine ease, eat, drink and be merry, for thou hast Goods laid up for many Years.* And was for pulling down his Barns and building bigger to hold all his Fruit; but at that very instant, God said unto him; *Thou Fool, this Night shall thy Soul be taken away from thee, and then whose shall these things be?* Such Fools are all those that lay up Earthly, and disregard Heavenly Riches. It is a general Observation, That many Rich Men count all those Fools that cannot get Estates, and be as Wealthy as themselves; but the Poor are no where call'd Fools, nor are any Woes pronounc'd against them in the Book of GOD, tho' we read of many against the Rich; so that these Rich Fools are only Wise and Happy in their own Conceits, but not in GOD's Account.

5. The Parable of the Prodigal Son, who having wasted all his Substance in Rior, was yet upon his return to his Father, receiv'd with all manner of Love and Endear'dness, is spoken by our Blessed Lord to inform us, what Bowels of Compassion the Father of Mercies expresses to those that truly Repent and return to him: and indeed, the Marks of a real Conversion are here admirably express'd: The Son sees his Misery, and leaves his evil Course; he returns to his Father, and gives himself to him. Let us also forsake Sin, and turn to GOD; let us be sorrowful, like this young Man, for having forsook our Father's House, and let us esteem ourselves Happy for having again been receiv'd into it. Thus will our Repentance always be enliven'd with a Regret mixt with Love, and accompany'd with Peace and Joy.

6. The Parable of Dives and *Lazarus*, is a lively

ly representation of the miserable End of a Rich Man. He was clothed in Purple, and fared deliciously every Day, while poor *Lazarus* full of Sores, lay at his Gate in so indigent a Condition, that he only beg'd for the Crumbs that fell from the Rich Man's Table, and yet could not obtain so small a Comfort. The Dogs, who were more Charitable than their Master, came, and very officiously lick'd his Sores, which *Lazarus* permitted, to teach us, not to disdain the Consolation that GOD sends us by the meanest of his Creatures. At length *Lazarus* is taken out of the World, whose Soul having been therein purged by Afflictions, was after his Death carried by Angels into *Abraham's Bosom*. The Rich Man also dy'd, but his Condition after Death was as different from that of *Lazarus*, as it had been during his Life. For being condemned to Eternal Torments, he lifts up his Eyes and saw *Lazarus* in *Abraham's Bosom*, of whom, in the Anguish of his Soul, he beg'd a Drop of Water to cool his Tongue. But *Abraham* bid him remember, that he in his Lifetime received good things, but *Lazarus* evil; but their Conditions were now absolutely alter'd. He then requests a Messenger might be sent to his Brethren to warn them to amend their Lives, that they might never come to that place of Torment: but *Abraham* tells him, they had *Moses* and the Prophets, and if they did not hear them, neither would they regard one coming from the Dead. So that the poor sinful People of the World have no cause to envy the Rich; but on the contrary, ought to have a secret Compassion for them, and to be so far from murmuring, that they should bless GOD for their Poverty, as being an excellent means to humble them before GOD for their Sins, which they have always before their Eyes, and which they see at *Lazarus* fall in. By the Parable of the Pharisee and Publican,

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who went into the Temple to Pray, our Saviour gives us an excellent Instance of what manner of Prayer he approves of, and of what he dislikes; *Two Men, says he, went into the Temple to pray, the one was a Pharisee, who made Profession of a greater Vertue, and the other a Publican, or one of the loosest sort of People among the Jews, as well for their Ravines and Covetousness, as other Irregularities. The Pharisee standing upright, gave thanks to GOD, that he was not like other Men, who live disorderly, nor as that scandalous Publican there present. He told God Almighty, that he Fasted twice a Week, and gave away the Tenth-part of his Goods. But the Publican stood at the lower end of the Temple, and dared not lift up his Eyes to Heaven; He smote his Breast, and opened his Mouth only to say these Words, God be merciful unto me, a Sinner. This Publican, saith our Lord, went down to his House justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Hereby we may observe how greatly different GOD's thoughts are from ours, and his Judgments contrary to that of Men.*

8. The Son of GOD intending to give his Disciples a Representation of what should happen in his Church in all Ages, spake to them this Parable: That the Kingdom of Heaven was like a Man who went out early in the Morning to hire Labourers into his Vineyard, and agreed with them for a Penny a Day. He took in others at the third, and some at the eleventh Hour, and in the Evening he gave to each a Penny; they that had wrought all Day, murmured at the good Man of the House, that they had no more than those that work'd but one Hour, who answer'd, he had done them no wrong, I gave thee what thou agreedst for, I can do what I will with my own: *is thy Eye evil because I am Good? What Encouragement and Comfort is here to repenting*

pening Sinners, that if they come in, even at last, and heartily bewail their ill-spent time, and seriously strive to work out their Salvation, GOD will be Merciful and Gracious to them, and they shall be fully rewarded for all that they have done for his Glory and in his Service.

9. The Kingdom of Heaven, saith our Lord, is like a King, who made a Marriage for his Son, and sent his Servants to invite the Guests; but they made light of it, some going to their Farms, others to their Merchandize, and others more Ungrateful, outrageously handled the King's Servants, and slew them. *And when he had heard this, he was wroth, and sent forth his Armies and slew those Murtherers.* He then sent his Servants into the High-way, who soon gathered a number of Persons, both good and bad; so that the Table was filled with Guests. The King coming in, saw one that had not a Wedding Garment, who having nothing to say for his excuse, was sentenced to be bound Hand and Foot, and cast into outer Darkeness. *For, saith Christ, many are called, but few are chosen.* Our Saviour by this Parable, sets forth the Reprobation and casting off of the *Jews*, of whom he says, that GOD sent unto them Prophets, and Wise Men, and Scribes, some of whom they Persecuted, and Kill'd, and Crucified others: For which, and their other horrid Enormities, he pronounces so many Woes against them, with so much Zeal and Earnestness. It also shews the Election of us Gentiles, and that GOD expects we should use our utmost endeavour to make ourselves worthy of his Grace, and to come with such Ornaments as have some proportion to the Majesty of him that call'd us.

10. Before our Blessed Lord had ended his Preaching, he was willing to lay before Men the Severity of GOD's Judgments, and therefore proposes to them the Parable of the Foolish and Wise Virgins, to shew, us, that how good soever our Condition may be, and

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and that our Works be never so Exemplary, denoted by these burning and shining Lamps, yet shall we be rejected of GOD if we have not, as St. *Austin* says, this Oyl of a true and perfect Humility, which shews us, that we are nothing in the sight of GOD, and that it is his Grace that works all in us. Yet the Parable of the Man travelling into a far Country, who gave to his Servants, to one Five, to another Two, and to another One Talent, and those who having improv'd the same, at his return were commended and rewarded, plainly signifies, that every Man should improve the Talent which GOD bestows upon him. And therefore he that had One Talent and made no use of it, is justly call'd a wicked and slothful Servant, whose Talent was also taken from him and given to another. Since it is most certain, that tho' GOD is no hard Master, yet it is not to be imagin'd, that He hath given us our Lives, to no other purpose than to take in, and let out the Air.

All the time from the Entrance of Jesus Christ into Jerusalem, till his Passion, was spent in speaking to the Jews in such Parables as these, and other Discourses; wherein he reproached them for their Infidelity, fore-telling them, that Pagans and Idolaters should take their place in the Kingdom of GOD; and having in these two last Parables acquainted them with the severity of GOD's Justice, he afterwards Exhorted them to watch over themselves, by representing to them the last and general Judgment, saying, When the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit on the Throne of his Glory, and before him shall be gathered all Nations; and he shall separate them one from another, as a Shepherd divideth the Sheep from the Goats; and he shall set the Sheep on the Right-hand, but the Goats on the Left. This Instruction is very Necessary, to awaken us out of that drowsy Coldness, wherewith we are all subject in this Life. For tho' our Si-

viciour

viour Christ has receiv'd from his Father a Sovereign Authority over all the World; yet he seems to suffer Mens Enormities, as if he were not concern'd thereof; tho' it is certain, that he exercises an Invincible Power over them, which at this Great Day he will demonstrate with much Solemnity; and therefore he here inculcates, that it is a Man's greatest Wisdom in this Life, ever to remember this Judgment to come, and to prepare for it, that so they may meet with that comfortable Invitation, *Come ye Blessed of my Father, receive the Kingdom prepared for you from the Foundation of the World, who have Fed me, given me Drink, Entertain'd me, Cloath'd me, Comforted me, and Visited me, when I was Hungry, Thirsty, a Stranger, Naked, Sick and in Prison, which though they have forgot, Christ remembers, and will then fully Reward.* And on the contrary, that Men may never be surpriz'd with the Reproaches of our Lord to the Wicked, that they did neither of these; since when they refus'd all Charity to his Children, they did it to himself; and therefore with the severest Anger he pronounces that dreadful Sentence against them, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* By which our Saviour declares, that it is not sufficient for us to avoid evil, but that we must likewise do good; seeing he does not reproach them for any Crimes committed, but only for their omission of Charity; that being most acceptable to GOD, and the way to obtain everlasting Happiness.

Our Blessed Saviour having finish'd his Parables and Discourses to the People, and there remaining only two Days to the Passover, he commanded his Disciples to make preparation for it; which being done, he declared the great desire he had to Celebrate it with them: Having eaten the Lamb with them, as the Law prescrib'd: Before he Instituted his Divine Supper, he so far abas'd himself, that he wash'd

his Disciples Feet, and left it for an Example, which every Man who will be his Disciple must follow. He then sat down with them, and knowing what Judas had done, as they did eat, he said, *Verily, I say unto you, that one of you shall betray me.* At which Words they were exceeding sorrowful, and every one began to say unto him, *Lord, is it I?* Our Saviour said, *He that dippeth his hand with me in the Dish shall betray me, but woe unto that Man, it had been better he had not been born.* Then Judas said, *Master, is it I?* Jesus answered, *Thou hast said.* And as they were eating, Jesus took Bread, and blessed it and brake it, and gave to his Disciples, saying, *Take eat, this is my Body;* and he took the Cup, and gave thanks and gave it to them, saying, *Drink ye all of it; for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins, I will not henceforth drink of the fruit of this Vine, until that Day that I drink it new with you in my Father's Kingdom.* Our Lord distributed it to them with his own Hands, and he refused not Judas this Favour, with the same Patience wherewith he a while after suffer'd his perfidious Salutation. This was an early instance that this Sacrament, which the Son of GOD then instituted for the Comfort and Salvation of the Faithful, would only prove Condemnation to those who should receive it unworthily.

After Judas had left our dear Redeemer, to execute the Design he had formed with the Jews, our Lord made an admirable Discourse to his Disciples, exhorting them to Love one another as he had lov'd them, by which, all Men should know they were his Disciples; telling them, he was now going away, Simon Peter said, *Lord, whither goest thou?* He answered, *Whither I go thou canst not follow me now, but shalt follow afterwards.* Peter, depending on his own strength, said, he would lay down his Life for his sake, but Christ to check his Confidence, told him, *Satan had desired to winnow him, but he had*
 prayed

prayed for him, and that before the 'Cock Crew' he should deny him thrice. Paving ended his last excellent Sermon. He went to Mount Olivet with Peter, James and John, who usually attended him; and coming to a place called Gethsemane, he went alone into the Garden adjacent to pray there, according to his usual Custom, and on this occasion was well known to Judas; and falling on his Face to the Ground, prayed, saying, *My Father, if it be possible let this Cup pass from me, yet not as I will, but as thou wilt.* Which he repeated three times. Our Lord's Agony was so great in the Garden, altho' an Angel appeared to strengthen him, that he Sweat Drops of Blood; and his Passion has been the Admiration of all Christians in all Ages, especially when they saw so many People suffer Death joyfully for his sake, and the Gospel. But we must consider the Case was different, for Christ bore the Punishment and Iniquity of all the World, and as he was Man, was liable to all the Infirmities of that State, being subject to Grief and Sorrow, to Hopes and Fears, as we are; For it behoved him to be in all things like unto us, Sin only excepted. Having shewed throughout his whole Life a perfect Resignation to his Father's Will, he seems to renew this Disposition at his Death; And teaches us, by his Example, to labour after this Temper of Soul in all Afflictions and Sufferings, but more especially at the Hour of Death, when we shall have most occasion to put the same in practice, and to say, *Not my Will, but thy Will be done.*

Our Blessed Lord being exceedingly affected with Grief, came to his Disciples, but found them fast asleep, and in no sort disposed to afford him any Consolation. He came thrice to awake them with these important Words, *What could ye not watch with me one Hour? watch and pray, lest ye enter into Temptation. The Spirit indeed is willing but the Flesh is weak.* He had no sooner done speaking to them

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the third time, but *Judas* appeared at the Head of a great Number of People; and boldly approaching our Saviour, treacherously kiss him, saying, *Hail Master*, to whom our Lord only said, *Why dost thou kiss me? Dost thou betray the Son of Man with a kiss?* After which, he, who heretofore, when the People would have made him a King, went against those who came to take him, asking them, whom they sought, with so powerful a Voice as made them all fall on the Ground, shewing hereby, that it was not want of Power which made him suffer Death, but that he underwent it of his own Free-will. He then surrendered himself to these wicked People, having an eye to the Power which God had given them. *St. Peter* drew his Sword in his Defence, and cut off the Ear of *Malchus*, the Servant of the High-Priest; but our Saviour was so far from Resistance and Revenge, that he instantly healed his Wound, and reprehended the Apostle, bidding him put up his Sword, since he wanted not his Arm to deliver him; for if he had, not determined to drink of that Cup, he could have had the assistance of twelve Legions of Angels; but the Scriptures had declared that so it must be.

Our Lord being secured in the Hands of the Jews, his Disciples fled; and left him alone with them, who carried him before *Anas*, the Father-in-law of *Caiaphas*, who was High-Priest that Year. *Anas* questioned him about his Disciples and Doctrine; whereto our Saviour replied, that he had not Taught in Secret, so that he might be informed by every body in that matter; upon which, an Officer struck Jesus on the Face, asking him, whether it became him to answer the High-Priest in that manner. Christ suffered this Indignity with a Divine Patience, only demanding, what he had spoke unis, otherwise, he that smote him would shew himself to blame. *Anas*, after this sent him to *Caiaphas*, where the Chief Priests

Holy JESUS.

Priests were assembled to form his Accusation, and to Suborn false Witnesses upon occasion, but at length it all dwindled into this, That he said he would destroy the Temple, and build it up again in three Days. The High-Priest asked him, Why he made no Defence. But Jesus Christ still continuing Silent, he commanded him in the Name of the Most High God to tell him if he were the Christ: *Tho' I should tell you, said Christ, that I am he, you would not believe me, nor let me go; but you shall see the Son of Man coming on the Clouds, and sitting at the Right-hand of God.* The High-Priest having heard these Words, rent his Cloaths, and cryed out, he had spoken Blasphemy, and that there was no need of further Witnesses, and all of them declared that he deserved Death. Then the Soldiers abused him, Splitting in his Face, striking and Buffering him, saying, *Prophecy unto us thou Christ, who is he that smote thee.*

The Night being thus spent, in the Morning they led him to Pilate, where St. Peter, who had followed at a distance, denied him thrice, not without horrid Oaths and Imprecations, saying, *He knew not the Man*, and immediately the Cock Crew; All happened as our Saviour had fore-told. Pilate asked the Jews, What he was accused of? Who answered confusedly, That if he had not been a wicked Man, they would not have brought him before him. Pilate not being accustomed to Condemn Men upon such slight Grounds, would have remitted him again into their Hands. Whereupon they produced false Witnesses, who making no mention of Religion, or the Temple, as they did before to the High-Priest, affirmed, that he was a Seditious Fellow, stirring up the People to Rebellion, and hindred them from paying Tribute to Caesar, calling himself King. Pilate then calling Jesus, said unto him, *Art thou King of the Jews?* Jesus replied his Kingdom was not of this World, his only Business among Men being to

Instruct

instruct them in the way to Everlasting Life. *Pilate* perceiving our Saviour's Innocency, went and told the *Jews*, that he found no fault with him. The Chief Priests, being the more enraged, charged him with stirring up the People from *Galilee* to that Place; whereby *Pilate* finding he was a *Galilean*, sent him to *Herod*, having first asked him, why he did not Answer his Accusers; who making no Reply, he Astonished the Judge with his Silence.

Herod was overjoyed at the sight of him, of whom he had heard so many wonderful things, and hoped to see some Miracles wrought by him. But Christ not answering him to the many Questions he propounded, both he and his Soldiers despised and abused him, putting a gorgeous Robe on him, and sending him back to *Pilate*; who calling together the Chief Priests, and the Rulers, and People, told them again, that neither himself nor *Herod* could find any thing against him worthy of Death. And would have released him upon the account of the Feast of the Passover, (when he was obliged to release one Prisoner, who ever they pleased) being unwilling to condemn him, and concerned also at the Message sent by his Wife, who charged him not to have any thing to do in the Death of that just Man, for whom she had suffered many things in a Dream. But the wicked Priests, and Rulers, who resolved to have our Saviour's Blood, so influenced the Multitude, that they cried out all at once, *Away with this Man, release unto us Barrabbas, who for Robbery and Murder was condemned to dye.* *Pilate* then asked them what he should do with Jesus? They all in a Rage cried out, *Crucifie him, crucifie him.* *Pilate* thinking to assuage their Fury, and to gratifie their malicious Spirits, condemned our Saviour to be scourged, imagining that this Punishment might be a means to make him escape Death.

Then

Then Judas when he saw how far the Enemies of our Saviour began to carry their Revenge, came to himself, and considering the Crime he had committed, was seiz'd with Despair, which made him bring back to the Jews the thirty pieces of Silver which he had received of them, telling them, he had sinned in betraying Innocent Blood, and having thrown his Money into the Temple, went away and hanged himself.

After this, the Soldiers of the Governour, stripped Jesus putting on him a Purple Robe and a Crown of Thorns, and then in Scorn bowed the Knee to him, saying, Hail King of the Jews, and spit upon him and smote him on the Head with a Reed; and in this Posture, Pilate presented him to the People, saying, Behold the Man; but the Chief Priests and Officers cryed out again Crucifie him, &c. Pilate said, Take ye him and crucifie him, for I find no fault in him. The Jews answered, That by their Law he ought to dye; and cunningly insinuated unto Pilate, that he shewed but small Affection to the Roman Emperour, in taking a Man's part, who had declared himself a King in opposition to Caesar. The Governour, who was more careful of his Fortune than to do Justice, could not withstand these Words; and observing that the more he strove to save him, the more tumultuous his Enemies were, he caused Water to be brought, and thought to cleanse himself from the horrible Crime, he was about to commit, by washing his Hands before all the People, and saying, he was Innocent of the Blood of that just Person, let them look to it: To which all the People answered, his Blood be upon us and upon our Children. And soon after he pronounced the Sentence of Death against our Saviour, delivering him into the hands of the Jews; and let Barabbas at Liberty.

The Jews having at length got him into their Power, they immediately put the Sentence into Execution

their Fury being impatient of delays; and giving him with his Cross, made him depart out of *Jerusalem* to go to *Mount Calvary* which was the usual Place where Malefactors suffered; But finding our Saviour's Spirit faint under so great a Burden, they compelled one *Simon* to carry it after him, attended by the insulting Shouts of the People that followed him. The holy Women that had followed Jesus in his Life-time, attended him to his Death, discovering by their Sighs and Tears what a Share they had in his Sufferings; And therefore the Son of God speaks only to them, saying, *Daughters of Jerusalem, weep not for me, but weep for your selves; for the time will come in which it will be said, Blessed are the Barren, and the Breasts which have not given Suck; Then shall they say to the Mountains, Fall on us, and cover us, &c.*

On the 15th of the month of June, 1864, I was informed by the Secretary of the Treasury, that the Government had decided to issue a new currency, and that the same should be made payable in gold or silver. I was then directed to prepare a report on the subject, and to submit it to the Treasury Department. I have the honor to acknowledge the receipt of your letter of the 15th inst., and in reply to inform you that the same has been forwarded to the Treasury Department for their consideration. I am, Sir, very respectfully,
Yours, very truly,
J. M. Smith

I found the hands of the first, and let a
 number of them stand out, holding
 out. And soon after the government
 of the people, the hand of the
 people, let them go to the
 of the people, and taking the
 of the people, by willing me
 from the hands of the people.

The

The Crucifixion of Our Lord and Sa-
viour JESUS CHRIST



OUR Blessed Lord being come to Mount Calvary (where this great Sacrifice was to be offered, whose efficacious Verbe was to communicate it self to all Ages) he was first offered Vinegar mingled with Gall, which he tasted, but would not drink. At length they stripped him of his Rayment, (upon which they cast Lots as it was Prophecied by *Isaiah* many hundred Years before) and nailed him to the Cross between two Thieves, who were led to Execution along with him, that he might the better pass for an Evil-doer. Our Lord (like a Sheep that before the Shearers is Dumb) opened not his Mouth unless it were to pray for his Persecutors, saying, *Father, forgive them, for they know not what they do.* But whilst he was thus tenderly affected toward his Enemies, they forbore not insulting over him, shaking their Heads and saying, *Thou that destroyest the Temple and buildest it in three Days, if thou be Son of God, come down*

down from the Cross. The Chief Priests and Rulers likewise mocked and reproached him for his weakness, in pretending to save others when he could not save himself. Yea, one of the Malefactors that died with him, blasphemingly said, *If thou be Christ, save thy self, and us that suffer with thee*; But the other having his Soul suddenly enlightened, became a Convert, which Example has given much Consolation to many good Christians, and has been an occasion of Faith to numbers of others. This Thief justified our Saviour's Cause against his Companion, saying, As for our parts we suffer justly, whereas our blessed Lord has done nothing amiss; And addressing himself to Christ (whom he knew to be King in another manner than Pilate did, who writ over his Head in *Latin, Greek, and Hebrew*; **THIS IS JESUS THE KING OF THE JEWS.**) He intreated him to remember him when he came into his Kingdom; which Request our Saviour graciously granted, and promised he should be that day with him in Paradise.

Our Holy Redeemer seeing the Blessed Virgin standing at the Foot of the Cross with St. John, the beloved Disciple, he said to his Mother, *Woman behold thy Son*; and to St John, *he said, Behold thy mother*; about the Sixth Hour there was darkness over all the Land till the Ninth Hour, at which time Jesus cryed with a loud Voice, saying, **ELOI, ELOI, LAMA SABBACH-THANI**; That is to say, **MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?** Some of the Spectators said. *He calls for Elias, let us see if he will come and save him.* Jesus knowing that he had performed all things even to the least Circumstance of whatever had been foretold by the Holy Prophets concerning him, for a conclusion of all, he said, *I Trust, and having tasted a little Vinegar, and cryed with a loud Voice, saying, Father into thy hands I commend my Spirit, he bowed his head, and gave up the Ghost.*

Jesus Christ, having accomplished his Sacrifice on the Cross, and continued Obedient to the Death, there happen'd several things, which plainly discovered who he was, and signified to the Jews, what an horrible Crime they had committed. The Heavens were overspread with thick Clouds of Darkness for three Hours the Vail of the Temple was rent from top to bottom; the Graves were opened, the dead Bodies of divers Saints which slept arose, and leaving their burying Places, appeared to several in Jerusalem. So many extraordinary Prodiges made the Centurion, who Commanded the Soldiers, and they that were with him to watch our Saviour, greatly afraid, and they cried out, saying, *Certainly this was a Righteous Man, this was the Son of God.*

O Blessed Jesus, King of Heaven and Earth,
How meanly wast thou Treated at thy Birth!
A Manger was thy Cradle, and a Stable
Thy Privy Chamber, Mary's Knees thy Table.
Thieves were thy Courtiers, and the Cross thy Throne,
Thy Diet Gall, a Wreath of Thorns thy Crown,
The King of Glory, suffered this and more,
To make us Kings, who were but Slaves before.

Upon our Saviour's Passion.

Th' Earth quaked; shut was the Sun's Glorious Eye,
As loath to see the Lord of Glory Die.
The Skies were black, and the Harmonious Spheres,
Their Order lose; the Clouds distill'd Tears.
The Dead did now arise to give him room,
Earth Grave did gape as if to be his Tomb.
The Heaven's astonish'd sent down dreadful Thunder,
The World's Foundation shook to lose their Founder.
The Temple rent her Sacred Vail in twain,
To teach our hardened Hearts what they shou'd do.

Shall

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shall senseless things do thus, and shall not I,
 Lord, drop one Tear to see my Saviour die?
 Oh! let my Tears continually fall down,
 And pierce this Heart that's harder than a Stone.

Another.

Thus dy'd the Prince of Life, thus He,
 That could not die, ev'n dy'd for Me.
 My thoughtful Heart, Lord, shall arise,
 And ponder these deep Myseries.
 What means his Death who knew no Sin,
 Or what my Life who live therein?
 Mine was the Debt, and Death my due,
 Tho' thou wast pleas'd thy Son to sue,
 Thou Lord on him wast pleas'd to lay
 The Debt, and he the Price did pay.
 Thy Gospel Feastings hol' fast to me,
 Are the Emblems of his Anointment.
 And Oh! how great his Sufferings were,
 Who th' Wrath of God and Man did bear?
 The Father then forsakes his Son,
 And Creatures 'gainst their Maker run.
 The joyless Stars ev'n seem'd to say,
 How hath quencht the Lamp of day,
 The stubborn Mountains they Lament,
 The Rocks that are in Fundament.
 The Graves their sealed Doors unclose,
 The Dead awaken'd, also rose.
 Th' amaz'd Centurion mourning cries,
 Oh! 'tis the Son of God that dies!
 Thus all these labour to confess,
 Thy Deity, thy lightness in flesh.
 Enough dear Lord; these offer me,
 Support for th' utmost Faith in thee.

Now as the Death and Passion of our Saviour was particularly foretold in the Jews by the Prophets of that Nation, so the Gentiles likewise had some voices

For

For Lactantius writes, that one of the Sibils aforementioned, gave an exact Account thereof some hundred Years before, in these Words: He shall appear Miserable, Ignominious and Deformed, to the end he may bring Comfort to the miserable; afterwards he shall fall into the Hands of wicked and faithless Men; they shall buffet him with their Sacrilegious Hands, and shall spit upon him with their unclean Mouths. He shall yield his innocent Blood to be whipt, and he shall be silent while he suffers their Stripes, that he may thereby speak Peace to those that are dead. He shall wear a Crown of Thorns, and they shall give him Gall and Vinegar to drink; This shall be the Kindness and Hospitality which he shall find among Men. The Veil of the Jews Temple shall be rent in two, and at mid-day there shall be darkness over all the World.

Eusebius writes, that one Phlegon a Heathen, gives an exact Account of this Darkness and extraordinary Eclipse, punctually agreeing with the time of the day in which Christ suffered, in the eighteenth Year of the Reign of Tiberius Caesar. Esculus an old Astronomer confirms the same, and demonstrates that by the position of the Sun and Moon at that time, it was impossible there could be any Natural Eclipse. Dionysius the Areopagite, who was a very skillful Astronomer, likewise testifies, that he himself being twenty five Years old at our Saviour's Death, made Observation of this extraordinary Darkness, which he was assured could be no Eclipse of the Sun, because the Moon was full, and therefore cryed out with a loud Voice, Either the World is at an end, or else the God of Nature suffers: And the wise Men at Athens being astonished at this Prodigy, they thereupon erected an Altar to the unknown God, which St. Paul reproved them for, declaring that Jesus Christ, whom the Wicked Jews have Crucified, was this unknown God; whereby he Converted many to the Christian Faith;

which demonstrates that this Darkness overspread the whole Hemisphere, since it was seen at Athens, and other Places remote from Jerusalem at the same time: Yes, the Moon being at full, as I have said, and having no Light but what she receives from the Sun, and being then in the Firmament under us, became likewise totally Eclipsed, so that the Darkness was Universal over the whole Earth because the Moon and Stars give no Light but what proceeds from the Sun. *Lucianus* a Learned Priest of Antioch, was accustomed to use that as an Argument in Defence of the Christian Religion, against the Heathens, that their own Histories and Ancient Records, confirmed the Truth of the Miracles which happened at the Death of Jesus Christ.

The Ancient Jewish Rabbies declare in their *Talmud*, which was composed many Years before our Saviour's Passion, That their *Messiah* at his coming, should be put to Death: And *Rabbi Jonathan*, who dy'd a little before Jesus was Born, applies the whole Prophecy in the 54. of *Isaiah* to the Murder of the *Messiah* by the Jews; And *Rabbi Simon*, who lived in the next Age after him, writes thus: *Woe to the Men of Israel, because they will slay the Messiah; God shall send his Son in Man's Flesh to cleanse them, and they shall destroy him.* And *Rabbi Haderon*, with others in their Comments upon *Dan. 9.* lay thus, *Three Years and a half shall God be present in the Flesh, who shall Cry and Preach upon Mount Olivet, and afterward shall be Slain.* Which differs very little from the Account given by the Holy Evangelists, So that it is manifest the particular Circumstances of Christ's Death were plainly foretold both to Jew and Gentile, and asserted likewise by the Jewish Doctors before it came to pass.

Now the Jews, whose Temper it was to be scrupulous in things of no Weight, yet forward to commit the

the most palpable Injustices, thinking it a great Crime to suffer these three Crucified Bodies to remain on the Cross during the time of the Passover, which was a High Day with them; they intreated *Pilate* that their Legs might be broken, and that they should be taken down from the Cross, which being granted, they brake these of the other two, but not the Legs of *Jesus*, because he was dead already; *That the Scripture might be fulfilled, A Bone of him shall not be broken.* But one of the Souldiers, with a Spear, pierced his Side, and forthwith there came out Blood and Water; According to another Scripture, *They shall look upon him whom they have pierced.*

At Night *Joseph of Arimathea*, a Rich Man, and a Secret Disciple of *Jesus Christ*, who was not any ways consenting to his Death came boldly to *Pilate* to beg our Saviour's Body, which he readily assented to, whereupon *Joseph* together with *Nicodemus*, took the Body of our Lord and Embalming it with precious Spices, and Shrouding it in a fine Linnen Cloth, they buried it in a New Tomb hewn out of a Rock, and roll'd a great Stone to the Door of the Sepulchre. And there was *Mary Magdalen*, and *Mary the Mother of James and Joseph*, with other Women who followed him from *Galilee*, sitting over against the Sepulchre.

Altho' our Blessed Lord lay buried in the Sepulchre, yet this did not satisfy the *Jews*, for they were afraid lest it should be published that he was risen. They therefore went and told *Pilate*, that this Deceiver while he was living, had said, *After three Days I will rise again.* And therefore they desired him to set a Watch upon the Sepulchre, lest his Disciples should come and steal him away, and afterwards give out a Report among the People, that he was Risen, which was done accordingly. But hereby they blinded themselves with their own Wisdom, for by designing to prevent our Saviour's Resurrection they confirmed the belief thereof, by

many notable and undeniable Proofs. For the Sepulchre being thus guarded, and the Stone which secured it sealed, there immediately arose a great Earthquake, and the Angel of the Lord descending from Heaven rolled away the Stone and sat thereon; his eyes shining like lightning, and his Garments were white as Snow. The Guards that lay near the Sepulchre were hereby struck with Terror, and became as dead Men, therefore they hastened to Jerusalem, and told the Priests what had happened. Whereupon they immediately assembled to consult what to do, and at length could not find out a better Remedy against a thing so evident, than to corrupt those Soldiers with a great Summ of Money, which they gave them, who were to declare to all People, that whilst they slept, his Disciples came and stole away the Body, telling them, that if the Governour should chance to hear of the Fraud, they would secure them from Danger. This they did accordingly, and the Jews to this day affirm the same Falshy.

The Resurrection of Our Blessed Lord and
Saviour JESUS CHRIST.



THE Resurrection of our Blessed Saviour, being a matter of the highest Importance, for confirming truth of his Doctrine, was exactly foretold both to Jew and Gentile. And the many Prophecies on the Old Testament concerning the Greatness, Glory and Triumphs of his Church, could never have been fulfill'd if he had not risen again from the Dead; This was prefigured by *Jonas* being in the belly of the Fish three Days and three Nights; and in *Psalm 16*. He will not suffer his Holy one to see Corruption, and in *Hosea 6*. After two days will he revive us, and the third day he will raise us up, and we shall live in his sight. And the *Sibylls* about the same time, discovered the same to the Gentiles, one of which writ thus. He shall undergo the pains of Death, and shall sleep in the Grave for three days, and then returning to Life again, he shall be the first fruit of the Resurrection to his chosen, and by conquering Death shall bring them to Life.

As this was foretold by the Prophets before Christ's appearance in Flesh, so Jesus to comfort his Disciples and Followers, promises the same in several Discourses he had with them, tho' many times they did not understand his meaning: Particularly, in St. Matt. 12. For as Jesus was three days and three nights in Hell, so shall the Son of Man be three days and three nights in the heart of the Earth. Which promise of his return, if it had been made for a long time to come (as Mahomet promised the Saracens to Re-vise them again after eight hundred Years) tho' the Performance was never intended, yet might the Falshood be concealed by the length of time. But Jesus so often affirming, that he would rise again in three days, it cannot be imagined but that he really designed to perform the same; otherwise he would have been judged a Deceiver.

Now Mary Magdalen, and Mary the Mother of James and Salome, and certain others, whose love was the same to Jesus both living and dead, being come early to the Sepulchre to perfume our Saviour's Body with Spices, argued among themselves who should roll away the Stone that shut up the Passage into the Sepulchre; but were greatly surprized when drawing near they saw it open, and yet more, when they entered in, not finding him whom they sought for. Mary Magdalen ran immediately to give notice of this to the Apostles, and St. Peter being come to the Sepulchre, with St. John, saw the Linen Cloths, where the Body of Jesus was wrapped, and they were perplexed; For as yet they knew not what the Scripture says, he must rise again from the Dead; So going away in an astonishment, Mary Magdalen carried behind, shedding Tears in the Sepulchre, when two Angels clothed in White Rayment, one of which stood at the head, and the other at the Foot of the place where the Body of Jesus Christ lay, asked Mary why she wept? She answered, They have taken

the

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the Lord out of the Sepulchre, and we know not
 they have laid him. And they said, Why seek ye
 living among the dead? He is not here, but is risen: re-
 member how he spake unto you while he was yet in Gal-
 lee, saying, The Son of Man must be delivered into the
 Hands of sinful Men, and be Crucified, and the third Day
 rise again. Mary Magdalene turning about, saw
 Jesus in the shape of a Gardener, who asked her, Why
 she wept? to whom she said, Sir, if thou hast taken him
 hence, tell me where thou hast laid him, and I will take
 him away. Jesus said unto her, Mary, upon which
 she knew him; and being transported with joy, was
 to embrace his Feet; but he said, Touch me not: for
 I am not yet ascended to my Father; charging her to go
 and tell the Disciples what she had seen. This is the
 first appearance of Jesus after his Resurrection; his Disciples recount Eleven more which
 he did in the Flesh before his Ascension. The se-
 cond was to Joanna, Mary the Mother of James, and
 the other Women, as they returned homeward, who
 were permitted to kiss his Feet, *St. Mark. 16. 31*. The
 third to Simon Peter alone, *St. Luke. 24. 34*. To the two Disciples
 going to Emmaus, *St. Luke. 24. 13-35*. To all the Apostles, and brother
 Disciples together, when the Doors were shut, *St. Luke. 24. 36*. The
 same Company again after eight Days, at which
 time he did eat and drink, and suffered them to touch
 his Body, *St. Luke. 24. 42-49*. To St. Peter and St. John, with five o-
 ther Disciples, when they were fishing, with whom
 he vouchsafed likewise to eat, *St. John. 21. 1-14*. To Eleven of his
 Disciples at once upon Mount Tabor in Galilee, and to
 above five hundred Brethren at once, *St. Acts. 1. 1-5*.
 To St. James, as the Apostle testified, *St. Acts. 1. 14*. To
 all his Apostles, Disciples, and Followers together upon
 Mount Olivet, when in their presence he ascended
 into Heaven, *St. Acts. 1. 12-15*. After his Ascension, to St.
 Paul, *St. Cor. 15. 8*. And last of all, he was seen of the
 Apostles at one hour of due time.

All these Appearances are Recorded in Scripture.

Amen

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wherein Christ shewed himself after his Resurrection to such as by his Eternal Wisdom and Counsel were pre-ordained to be Witnesses of so glorious a Sight; St. Luke affirms, Acts 1. *He shewed himself after his Passion, by many infallible Proofs, being seen of them 40 days, and speaking of the things pertaining to the Kingdom of God.* And the Scribes and Pharisees who were astonished with the sudden News of his rising again, found out the most ridiculous and improbable Expedient to discredit the same, by saying, *his Disciples stole him away while the Soldiers slept, &c.* For the Apostles were so dejected and dismayed at our Saviour's Death, the end whereof they did not yet fully comprehend, that it is probable they did not appear abroad so publicly as before, and therefore those innocent Women, whow their Sex feared from Violence presumed only to visit the Sepulchre, which no Man durst do for fear of the Soldiers, till the Women told them they were terrified, and put to flight by the Resurrection of Christ. How then can it be imagined that his Disciples, who were so disturbed and amazed, should venture to steal away a dead Body from a Guard of Soldiers; or if they had so much Courage, what probability was there of Success, the Body being hid in a New Tomb shut up with a great Stone, and sealed by the Magistrate? how was it possible, I say, that they should come thither, break up the Monument, take out the Body, and carry it away, never after to be found, without being seen or observed by some that attended; or if all this were possible, yet what Profit, Pleasure or Comfort could it be to them in this their dejected State, to have the sight and presence of a dead Carcase, so mangled, torn and abused, as that was both upon the Cross and before, which might rather have afflicted than yielded them any Consolation? Finally, how could the Soldiers tell what

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what was acted and done while they were all asleep, as the Priests made them say they were.

Pilate considering all these Circumstances, and the improbability of the Story, that the Body should be stolen away without the knowledge of the Guards, and that the Disciples could have little benefit by taking it away, he sent for the Souldiers, and examined them strictly about it, who at length discovered the whole truth of the matter; Namely, that in their sight *Jesus* rose out of the Sepulchre; and at that very moment there was so dreadful an Earth-quake, and such trembling and opening of Sepulchres, with such Groans, Screeches and Commotions in all the Elements, that they ran away affrighted, and told the Chief Priests and Elders of the *Jews*, who being much disturbed at the News gave them Money to say, that while they were sleeping, the Body was stolen away by his Disciples. Pilate gave an account of this wonderful Transaction to *Tiberius* Emperor of *Rome*, with the particular Confessions of divers others, who had seen and spoken with those who rose from the dead at that time, and had appeared to many of their Acquaintance at *Jerusalem*, assuring them, that *Jesus* was also Risen. *Tiberius* was much surprized at these things, and proposed to the Senate, that *Jesus* might be admitted among the rest of the *Roman* Gods, offering to confirm the same by an Imperial Decree; But they refusing it, the Emperor was so offended, that he declared no Person whatsoever should be molested upon pain of Death, for professing or owning the God-head, and Doctrines of *Christ*. Thus much testifies *Tertullian*, in his Apology for the Christian Religion against the Heathens, who being a Learned Counsellor, lived in *Rome* divers Years before he became a Christian, and about one hundred and eighty Years after *Christ's* Ascension, and so by his Office and Learning

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we had opportunity to suspect into the *Roman Re-*
ords; and *Exifus* another Ancient Writer, who
lived before *Testallian*, and is of no less Authority,
affirms the very same things. Yes, many *Jews*
were forced to believe the Resurrection of Christ;
tho' it had not so much influence as to perswade
them to become Christians. And *Josephus* aforemen-
tioned, who lived about Forty Years after Christ, says,
That tho' Jesus was Crucified by some of the Chief
of their Religion, yet three Days after his Death, he
appeared alive unto them, according as the Prophets
Inspired by God had foretold of him. Thus he writ
when there were yet a great many Christians alive,
who had seen and spoken with Jesus afre the Resur-
rection; and a great number of *Jews* had heard the
same affirmed by their Fathers, Brethren, Kinsfolks
and Friends, who were themselves Eye-witnesses
thereof. So that there is sufficient Testimony both
Divine and Humane, of the Resurrection of our Blef-
sed Saviour.

Jesus having appeared several times for forty Days
after he arose from the Dead, when the time of his
Ascension was come, the Eleven Disciples went
away into Galilee to Mount Olivet, where Christ
had appointed them, who appearing to them, they
Worshipped him, but some doubted: He then de-
clared to them, that he had received all Power
both in Heaven and Earth, and sent them to
Teach and Baptize all Nations, promising that he
would be with them to the End of the World, and
would give them Power to cast out Devils, to speak
with New Tongues, to take up Serpents, not to be
hurt by drinking Poyson, and to recover the Sick
by laying their Hand on them. And Commanded
them not to depart from Jerusalem, till he had
sent the Promise of the Father to them; and that
they were endued with Power from on High, and
that after the Holy Ghost was come upon them,
they

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they should receive. Hence he was crucified both in Jerusalem, and to the Universal People of the Earth. And he came on high upon the Clouds and sat to the right of God, when he had blessed them, he was parted from them, and while they beheld, he ascended out of their sight, and he was carried up and was received into Heaven. And while they worshipped, and stood fast, he went up towards Heaven, as he went up towards Jerusalem, he stood by them in robes of glory, which were of Galilee, when he stood up, into Heaven. The same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. Now all these things being done in the presence of at least a hundred and twenty Witnesses, as St. Luke affirms. And who likewise declares every particular Circumstance so exactly, it had been the easiest matter in the World to have refuted this Narration, if it had not been true; neither would any one have received so much Damage by publishing such a falshood as himself, and the rest of the Disciples and Followers of Jesus did.

To conclude therefore this brief Account of the Birth, Life, Doctrine, Action, Death, Resurrection and Ascension of our Holy Redeemer. It is hereby manifest, that whatsoever was fore-told by the Holy Prophets concerning the Messiah, was punctually fulfilled while Jesus was upon Earth, and we are hereby fully assured, that he was the true Messiah, and the Saviour of the World; which is yet more evident by what ensued after his Ascension and departure out of the World; whereof his Power, Daily Love, Care and Providence, the perfect accomplishment of all the Promises he made, and finally the fulfilling of all his Prophecies, and the justification of all his Sermons and Doctrines upon Earth have been declared and fully manifested, which will appear to be true beyond all contradiction, if we consider the following particulars. 1. The

Protection

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Church that Christ afforded to his little Church
his Kingdom which he left upon Earth, with the
wonderful Increase and Continuation thereof against
all the Powers of Earth and Hell. 2. The Acts of the
Apostles, Evangelists, Martyrs and Witnesses through-
out the World. 3. That the Kingdom of Darkness
was subdued by his Death and Resurrection. 4. The
terrible Judgment that befel the Enemies of Christ.
Lastly, The fulfilling all the Prophecies and Promi-
ses which he made to his Apostles, Disciples and Fol-
lowers while he was upon Earth.

1. As to the first, St. Luke tells us, *Acts* 1. That
those who had been Spectators of our Saviour's As-
cension returned back to Jerusalem, and continued
there together in Prayer, Supplication and Expectati-
on of what should become of them: the whole City
was set against them; they themselves were Poor in-
nocent People and divers of them Women. Lands
and Revenues they had none to maintain them, nor
Friends at Court to support them against their En-
emies, the Name of Jesus was hateful, and whoever
spoke well of him was counted an Enemy to the
State. Some of them possibly were concerned how
they should sustain themselves, and how this feeble
Congregation should subsist. For abroad they durst
not go for fear of Persecution, and they could not
long continue together for want of Necessaries; and
besides they doubted every Hour to be seized and
hald into Prison. And tho' in these Distresses they
were somewhat comforted with the thoughts of their
dear Lord, and the precious Promises he had made
at his Departure, yet their present Condition seemed
in Humane Reason to be very deplorable.

But behold, when they had continued ten Days
together, and no doubt had suffered many inconve-
niences, Jesus performed his Promise, by sending
the Holy Ghost, the Comforter. By whose coming
log, besides the Spiritual Joy which possess their
Souls.

Holy JESUS.

Souls they received Fortitude and Courage to go forth into the World; they had the gift of Tongues, that so all People might understand the good tydings of Salvation which they brought; and were likewise endued with the Spirit of Wisdom, and Illumination in the highest Mysteries, whereby to convince and confound their most subtle Adversaries; they had also the gift of Prophecy, with the power of working such Signs and Miracles as made the World astonished. By these Divine Aids, they Preached with such Efficacy, that *St. Peter* Converted three thousand Souls in one day, by one Sermon; and in a few Years after Christianity was so spread over all the World, that the *Roman Emperours* began to dread the effect thereof: their Adversaries representing them as Traytors and Enemies to the Government; whereupon *Tertullian* wrote his Apology for the Christians aforementioned, wherein he thus argues with the Heathen Emperors. * If we were Enemies to the State, you might then go and seek New Cities and Countries to govern, since you would have more Adversaries than Loyal Subjects in your Empire; we have filled your Cities, your Towns, your Provinces, your Castles, your Fortresses, your Camps, your Tents, your Pallaces, your Senates, your Market-places and your Islands only we have left you Idolatrous Temples to your selves, all other Places being full of Christians. If we were Enemies, what dangerous Rebellions might we have made, tho' our number be but small in comparison of the rest of your People; since we so little value our Lives, that we suffer our selves to be slain daily by your hands; this therefore is your Safety, that notwithstanding your unjust Persecution of us, we are Loyal, Patient and Obedient, and that the Christian Religion obliges us rather to be kill'd than kill.

Thus we see what mighty Progress Christianity
had

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made in less than two hundred Years; after the Death of our Saviour and how this little Flock increased, notwithstanding all the resistance and violence that the Grandees of the World used to suppress it; This being written in the time of the fourth Persecution, wherein Christians were prosecuted as the worst of Malefactors, only for professing the Religion of their Holy Master; which yet triumph'd over the Tortures, Whips and Swords of the Mighty Tyrants of the World, when there was no temptation of Profit, Pleasure or Advantage; but on the contrary, Pain, Misery and the most cruel Deaths attended the same.

When *Cyrus* the *Persian* Emperour undertook to conquer the World, he for encouraging Men to lift themselves in his Service, caused Proclamation to be made, that whosoever would be his Soldiers, if he be a Foot-man, said he, I will make him an Horse-man; if an Horse-man, I will make him ride in a Chariot; if he be a Farmer, I will make him a Gentle-man; if he possess a Cottage, I will bestow a Village on him; if he has a Village, I will give him a City; if he be a Lord of a City, I will make him Governor of a Province; and for Gold and Silver, I will pour it out upon him by Weight and Measure, and not by Tale. This was the pompous Edict of *Cyrus*, to gain Followers for prosecuting his Design. Let us now observe the differences between this vain glorious Proclamation, and the Encouragement the Blessed *Jesus* gave to those that would embrace his Doctrines. The Sermons he Preached were, Repent ye, for the Kingdom of Heaven is at hand: In this World you shall have Trouble; you shall be as Sheep among Wolves; they shall deliver you up to the Councils, and scourge you in their Synagogues, ye shall be brought before Governours and Kings; and shall be hated of all Men for my Name's sake; if any Man will

be my Disciple, let him deny himself, and take up his Cross and follow me. Whosoever shall save his Life for my sake shall lose it. And finally, he says, If any Man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren, and Sisters, yea and his own Life also, he cannot be my Disciple.

This was the Entertainment proposed by Jesus, to such as would come and serve under his Banner, with express Protestation, that he came not to send Peace but the Sword, to cause Variance, Strife and Enmity between the nearest Relations: And yet these discouraging Doctrines, so contrary to Man's natural and sensual Appetite, tho' published by weak Instruments, gained more Hearts in forty Years, than ever any Monarch in the World did, by proposing the greatest Profits and Advantages to their Subjects. Which clearly evidenceth the Almighty Power of Christ, who contrary to Humane Reason, gained so miraculous a Conquest.

2. And this introduceth the second Particular, namely, the wonderful things wrought by the Apostles, who being mean unlearned Fisher-men, Tent-makers, &c. were chosen out, and assigned to perform this weighty work of Converting all Nations and Countries, and to confound the Power, Wisdom and Learning of the Rabbies and Doctors of the World; and to Govern and Direct all those who should submit to the Laws of their great Master; For which they seemed no ways qualified. If we consider their weak Questions, and Demands a while before his Passion, whereby they appeared to have profited so little by the Conversation and Instructions of our Saviour for above three Years together, as to be very incapable of such high Officer, or to understand such great Mysteries. Yet these very Men, who of themselves were weak and impotent, received such Wisdom and Understanding after the Descent of the Holy Ghost upon them

them, that the World stood amazed, that without Study they could put to Silence the greatest Philosophers then living, and work such strange Miracles in the open view of all Men, so that *St. Luke* says, *Acts 2. Fear came upon every Soul, at the many signs and wonders done by the Apostles.*

As for instance. The Healing of the Cripple by *St. Peter* by only bidding him, in the Name of *Jesus of Nazareth*, rise up and walk! The sudden Death of *Ananias* and *Sapphira*, by the Word only of that Apostle; and his being deliver'd out of Prison by an Angel. The variety of Languages which the Apostles spake; the visible descending of the Holy Spirit; the Miraculous Conversion of *St. Paul*. These and many more Supernatural Works, perform'd before a great number of Witnesses fill'd the People with Wonder and Amazement; And, as we have hinted, if any part thereof had been false, the *Jews* would certainly have expos'd the same thereby to discredit the Truth of the Christian Religion; But on the contrary, the most earnest Adversaries thereunto confessed the Facts, but calumniated them as if they were done by Magick Art, and the Power of the Devil. As *Tullian* and *Nero* alledg'd, who emulating the Miracles of the Apostles, study'd that vain Science on purpose to have imitated them therein; but as *Pliny* says, No Men were ever more baffled and deceived thereby, neither of them being able to foresee their own miserable ends. Thus the Apostles proceeded to Preach the Gospel of Christ through all the World, no danger nor Persecution, no, nor Death it self, having power to shake their Constancy; they joyfully laying down their Lives for confirming their Doctrine with Comfort, Courage, and in full expectation of being rewarded with Crowns and Kingdoms in another World; all these things manifest, that what these Men did, could proceed only from the Divine assistance of their Lord and Master.

Now

Now as to the Evangelists, who have Recorded the Birth, Life Doctrine, and Death of our Lord, we may observe, that Christ in delivering his Laws and Precepts to us, used a different Method from other Law-givers, who to procure them greater Re-
 verence and Authority, writ them down with their own hands; as *Licurgus*, *Solon* and others among the *Greeks*, *Numa Pompilius* to the *Romans*, and *Mahomet* to the *Saracens*. But Jesus to manifest his Divine Power, in directing the Style and Pen of the Evangelists, left nothing written by himself, but passed out of the World in Innocency and Silence, without any Ostentation of his own Actions; that the Prophecy of *Ezekiel* might be fulfill'd, that there should be four undecceivable Witnesses, which Day and Night should without ceasing, Preach, Extol and Magnifie their Lord and Master. The first and last, Namely, *St. Matthew* and *St. John* were Apostles; *St. Mark* and *St. Luke* were two of Christ's Disciples, who Recorded what they had understood by Conference with the Apostles. The first Gospel was writ in *Hebrew*, because the Actions of Christ were performed among the *Jews*. The other three are said to be written in the *Greek* and *Roman* Tongues. And tho' they wrote their Histories in divers Countries far distant from each other, yet they exactly agree in most particulars. They published them when great numbers were alive that had seen the facts, and many more who endeavour'd to contradict them. They set down the City, Town, Village, Place, Time, Hour, Men, Women, &c. And the more Circumstances there were, the easier had they been refuted. They did not write in *Judea* of things done in *India*, but in the same Country where they were publicly known, they published their Gospels in their own Life-times, and preached the same things. They never altered nor amended their writings from what they first
 set

layd down; And lastly they layd down their Lives in the Defence and Justification of what they had written, which never hapened to any Monarch in the World, for the Credit of his Laws or Edicts.

Their Manner of writing was sincere, without Art or Rhetorical Flourishes. They flatter none, no nor Jesus himself whom they adored; and tho' they confess him to be their God and Creator, yet they do not conceal his Infirmities as he was Man, as his Hunger and Thirst, his Weariness, his Weeping, his Passion of Fear, and the like. Neither do they omit the Defects which the World might suppose the Apostles, and their other Superiors were guilty of, as, how Christ rebuked them for their dulness of understanding, after long Instruction; and of their asking him very impertinent Questions; they set down the Unbelief of St. Thomas, the Ambition of St. John and St. James the Son of Zebedee, while they were yet living; with St. Peter denying his Master, yea St. Matthew owns himself to be a Publican, which was a scandalous Office among the Jews. These Writings were received for undoubted Truths by all who lived in that Age; there were a great number of Copies transcribed, which were preserved with the utmost Care and Reverence as Holy and Divine Scriptures. They were read, taught and expounded by the Fathers and Preachers in all Ages since; so that no doubt we have the very same Writings incorrupted, as they were left by their Authors: since it was impossible for any Adversary to corrupt so many Copies as were extant throughout the World, and the Fraud not to be discovered. And we find that we have at this time the same very Text, Words and Sentences, that the Ancients Fathers alledge out of the Scriptures, so that there can be no more question of this Matter, than whether Rome, Constantinople, Jerusalem, or such other renowned Chies, are the same that Authors have mentioned in former Ages.

Now

Now for the Confirmation of what the Holy Evangelist Recorded, the Divine Providence Ordained, that almost infinite numbers of Witnesses or Martyrs should Sacrifice their Blood for Christ and his Doctrine, which never was done for any Profession or Religion in the World besides, considering all the Circumstances thereof. For tho' some few of the Jews and Maccabees were Injuriously put to Death by Heathen Princes, yet was generally more for the resisting their Authority than out of hatred to their Religion; and as to numbers, tis evident that more Christians suffered in two Months for the sake of Christ, than were put to Death of the Jews in two thousand Years before his coming; which is very wonderful, considering that the Jewish Religion was no less opposite to Pagan Idolatry than Christianity, But herein Christ's Sayings were fulfill'd; *I came not to bring Peace, but the Sword*; and again, *I send you forth as Sheep among Wolves*, &c. To be Torn, Mangled and Destroyed. And indeed almost infinite Multitudes of all Conditions, Ages, and of both Sexes, suffered daily for the Testimony of Jesus; being put to Death with such intolerable Torments, by the bloody Tyrants of the Earth, as were never before heard of; all which they endured with such invincible Courage and Alacrity that their very Enemies were Convinced they were supported by some Divine Power.

And because some Heathens objected that wicked Men might suffer with cheerfulness as well as Christians, Tertullian in his Apology, thus argues with them, *Didst acknowledge what some Malefactors may meet Deathundauntedly, yet they seldom defend their evil actions, but rather excuse, deny and conceal them. They tremble when they are taken, and hardly acknowledge their Crimes upon the Rack, and when they are condemned, they Lament and Grieve, imputing their evil Fortune to Destiny or the Planets.* On the con-

trary the Christian is neither afraid nor ashamed of the Cause for which he suffers, but glories therein. If he be accused he does not deny the Truth, but boldly confesseth the same; If he be condemned, he gives Thanks, and seems to repent that he was not called to die for Christ sooner. What evil can you then charge upon Christianity which freeeth the Professors of it from Shame, Repentance and Sorrow; and fills them with Consolation and joy in suffering for the same? So that nothing can more assure us of the Divine Power and Omnipotency of Jesus, than the invincible Fortitude which he imparted to his Witnesses and Martyrs above all Humane strength or thoughts.

3. Our Blessed Lord likewise shewed his Omnipotency in silencing all the Heathen Oracles at his Birth, of which the Pagan Authors took great notice: Eusebius relates, That the Oracle of Apollo was often heard to complain of the Hebrew Child that was Born, and to say, *Wee wote me, Latment with me, for the Hour of giving Answers to those who addressed to my altars is now taken from me.* And we read that many wicked Spirits beg'd of Christ, when upon Earth, not to Afflict or Torment them. But after his Death, upon the Preaching of his Name and Gospel throughout the World, the Oracles which abounded in every Countrey and City were absolutely Silenced, so that as St. John saith, *Christ came into the World to destroy the Works of the Devil,* and left the same Authority to his Disciples and Followers: Lactantius Reports, That in his Days, a Christian Servant going with his Master into an Idol Temple, the Gods cryed out, *They could do nothing while that Christian was there.* And Eusebius writes, that the Emperor Dioclesian going to inquire of the Oracle of Appollo, received Answer, *That the Just Men were the Cause he could say nothing;* which his own Priests interpreted to be meant ironically of the Christians, who were reckoned so to be,

And

And *Plutarch*, who lived within one hundred Years after Christ, searching diligently into the Cause of the ceasing of Oracles. Concludes, that either there were so many Wise Men in the World, that their Answers, might stand for Oracles, or that the Spirits wherewith they were possess'd, were by length of time grown Old or Dead. Finally, *Porphyrus*, an earnest Adversary to Christianity, speaks thus of *Æsculapius* the God of Physick, at a time when *Messina* in Sicily was visited with a dreadful Pestilence. It is no wonder, says he, that this City has been so many Years vexed with the Plague, since both *Æsculapius* and all the rest of the Gods, are now departed from it by the coming of the Christians; for since Men have begun to worship this Jesus, we could never obtain any benefit from our Gods. Thus much the Champion of Paganism has Recorded to the Honour of Jesus, and tho' he design'd thereby to raise Hatred and Persecution against them, yet his Confession is very remarkable, and confirms what *Plutarch* relates, that about the end of *Tiberius's* Reign, a strange Voice with horrible Screech and Howlings were heard in the *Grecian* Sea, complaining that their God *Pan* was dead, which he affirms was attested to *Tiberius*, and that his Diviners and Soothsayers being called could yield on reason for the same. But the Christians by computing the time, found this Accident happen'd exactly at the Death of Christ, whereby all the wicked Spirits and Idols upon Earth were Overthrown and Silenced.

4. And as the Divinity and Omnipotency of our Blessed Lord was manifested in subduing all infernal Enemies, so his Justice upon those on Earth is very remarkable; For tho' the Eternal Punishment of the Wicked is reserved for the Life to come, yet for the manifestation of his God-head at his first Appearance in the World, it was Necessary that some of them should be made eminent Examples of Divine Displeasure. Of this number was *Heracl*,
called

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called the *Asealonite*, who after his Persecution of
 Christ in his Infancy, and the Slaughter of the Infants
 at *Bethlehem* for his sake, wore out a miserable
 Life, in continual fear of his own Wife and Sons,
 whom after he had cruelly murdered, he fell into
 Grief and Desperation, by reason of a loathsome and
 incurable Disease, of which he died, that he attempt-
 ed to Stab himself if he had not been prevented by
 the By-standers. *Archelaus* his Eldest Son, who was
 a terror to Jesus in his return from *Egypt*, being left
 King by his Father *Herod Augustus* would not confirm
 the Succession, but of a King made him a Tetrarch
 or Governor of the fourth part only of his Domini-
 ons; and after ward seizing on all his Estate, he was
 banished into *France*, where he died miserably. *Herod*
 called *Antipas*, Brother to *Archelaus* and Tetrarch
 of *Galilee*, who put St. *John Baptist* to Death, and
 Slew at our Saviour when he was brought before
 him, and *Herodias* his Concubine, before his Passion,
 was deposed by the Emperor *Caius* upon the Accusati-
 on of *Agrippa* his nearest Kinsman, and contumeliously
 Banished into *France*, and after ward into the Desert
 Places in *Spain*, where he and *Herodias* wandering about
 in great Misery, abandoned of all Men, ended their
 wretched Lives. And it is Recorded, that her Dan-
 cing Daughter *Herodias*, who required St. *John Baptist's*
 Head, being forced to pass over a Frozen River,
 the Ice broke, and her Head was cut off thereby,
 without hurting the Body, to the Admiration of all
 the Spectators. After this *Herod Agrippa*, who ac-
 cused *Herod* the Tetrarch, having slain St. *James*, and
 imprisoned St. *Peter*, was in a publick Assembly of
 the Princes and Nobles of *Cæsarea*, struck from Hea-
 ven with a most horrible Disease, whereby his whole
 Body Putrified, and he was eaten with Worms, as
 we read in *Acts* 12. And *Josephus* affirms the same,
 and remarks with admiration, that at the time where-
 in he writ his History, which was about seventy Years
 after

Holy JESUS.

after Christ's Passion, the whole Family and Kindred of *Herod*, which he says, was very large, he having several Wives at once, with many Children, Brothers, Sisters, Nephews and Relations, yet they all died miserably within a short time, nor one of them remaining to keep up the Name or Family, which, says he, evidenceth to the World the Folly of Men in placing Confidence in any Human Felicity.

Neither did the *Romans*, who had any hand in persecuting Jesus or his Followers escape better; For *Pontius Pilate*, who pronounced Sentence against our Lord, falling into Disgrace in *Judea*, was sent home to *Italy*, and there being Neglected and Discountenanced by the Emperor his Master, he fell into Desperation, and killed himself with his own Hands. Yea, of the *Roman Emperors* themselves, from the Reign of *Tiberius* to *Constantine* the Great, who Established the Christian Religion, being about three hundred Years, few or none escaped Divine Justice; For *Tiberius*, who gave the Christians Liberty, and forbid their being molested, died peaceably in his Bed; but *Caligula*, who in Contempt of all Divine Power, would be Worshipped as a God, was murdered by his own Kindred. And *Nero*, who first persecuted them, after he had put to Death *St. Peter* and *St. Paul* at *Rome*, and had murdered his own Mother, Brother, Wife, and *Seneca* his Master, was so abhorred of all, that the Senate condemned him to be put into the Pillory, and to be Whipt to Death; to avoid which Shameful End, he slew himself, complaining that he had neither Friend nor Enemy to dispatch him. The like Tragical Deaths had the Emperors, *Galba*, *Otho*, *Vitellius*, *Domitian*, *Commodus*, *Pertinax*, *Fulian*, *Marcinus*, *Antonius*, *Alexander*, *Decius*, *Galus*, *Volutianus*, *Emilianus*, *Valerianus*, *Gallus*, *Cajus*, *Calanus*, *Maximianus*, *Lucius*, and others; whose miserable Deaths a Noble Christian Coun-

cellor above one Thousand Years ago objected against
Zotimus a Heathen Writer, to shew that all these fell
 by the Power of Jesus, and that since *Constantine's*
 Days, whilst the Roman Emperors have been Chri-
 stians, no such Examples can be shewed, except up-
 on *Julian* the Apostate, and *Valens* an Arian Here-
 tick, and some few others, for their notorious and de-
 testable Enormities. But the most eminent Instance
 of Divine Justice, was what befel the whole Nation
 of the *Jews*, for their barbarous Cruelty to our
 Blessed Saviour at his Death and Passion. And ac-
 cording to the Account given by *Josephus* and *Philo*,
 both Jewish Historians, who lived about the same
 time, their intolerable Calamities and Miseries,
 soon after the Ascension of Jesus, can hardly be i-
 magined: First, by *Pilate* their Governour, and
 then by *Petronius* under *Caligula*, and several others
 afterward, which at length inforced them to rebel
 against the Romans, and occasioned their utter Ruin,
 and Extermination by *Titus* and *Vespasian*, with the
 burning of their Temple, and Destruction of *Jerusa-
 lem*, 1100000 of them being slain in the Siege, and
 Seventy seven Thousand taken prisoners, who were
 either put to Death, carry'd in Triumphs, or sold for
 Slaves in all parts of the World. And it is remark-
 able, that this universal Destruction of the Jewish
 Nation, the like whereof never happen'd to any peo-
 ple before or after them, (the Romans never using any
 such Severity towards others that they conquer'd)
 came upon them at the very same time that they
 put our Saviour to Death; namely at the Feast of
 the Passover, when the whole Nation, out of all
 Countries and Tribes, were Assembled together,
 and that by the Hands of the Roman Caesar, for
 whom they had rejected Jesus, saying, *We have no
 King but Caesar*. And as they apprehended Christ
 upon Mount *Olivet*, *Titus* planted his first Battery
 for their Destruction upon that Mount. And as
 they

they led Jesus from *Caiaphas* to *Pilate*, so they were haled up and down from *John* to *Simon*, (two Tyrants that had usurped Dominion within the City) and were Scourged and Tormented before their Tribunal seats. Again, as Jesus was Scoffer at, Beaten, and Villainously intreated by the Soldiers in *Pilate's* Salace, so were the Jewish Noblemen and Governours, Abused, Beaten, and Crucified by the same Soldiers with Cruel Death of Crucifying was practised upon them soon after Christ's Passion, but never before: And *Josephus* affirms, that five Hundred of them suffered this Opprobrious Death in one Day, insomuch, that the place they dy'd in would hardly contain so many Crosse, nor could they scarce find Crosse to Execute them upon.

After these Calamities fell upon them about Forty Years after our Saviour's Ascension, all which time they continued obstinate Opposers of his Doctrine, delivered to them by himself and his Disciples, of whom they had Slain *St. James* and *St. John*, and Banished *St. Peter*, *St. Paul*, and others. *Lactantius* Relates, that Christ appeared to the two Latter, a little before their Martyrdom at *Rome*, and declared, That within three or four Years after their Death, he would take Revenge on the Jews, by the utter Destruction of *Jerusalem*, and that Generation; which he says, they revealed to the Christians in *Judea*; whereupon saith *Eusebius*, they departed from *Jerusalem*, not long before the Siege began, to a Town called *Pella*, beyond *Jordan*, to which Jesus had directed them, it being under the Government of *Agrippa*, who being at Amity with the Romans, they remained in Peace and Safety, whilst all the rest of *Judea* was brought to Desolation. *Josephus* adds, That after the Wars were ended *Titus* sent Sixty Thousand Jews as a Present to his Father *Vespasian* at *Rome*, to be put to Death as he pleased, and affirms, that he saw with his own Eyes.

Eyes, Fifteen Hundred murdered in one Day, by Combate among themselves, and fighting with Wild Beasts for the Emperor's Diversion. Others were made Bon-fires of in times of Triumph. Others condemned to the Quarries, to dig and hew Stones at their Lives. After this, an innumerable Multitude were destroyed by *Adrian*; who at length sent *Severus* his Lieutenant to extinguish the whole Race of them, who ruined ninety eight Towns and Villages, and slew five hundred and fourscore Thousand *Jews* in one Day; he likewise raised the Walls and Ancient Buildings of *Jerusalem*, so that one Stone was not left upon another, and changed the name of it to *Ellab*, after that of his Master *Elias Adrianus*; and made a Law, that it would be Death for any *Jewish* Slave ever to return thither, or so much as to look from any high Place toward that Country again. This terrible Judgment fell upon the *Jews* for the accomplishing their own demand to have *Jesus* Crucified, and crying out with one consent, *Let his Blood be upon us and our Children.*

6. Lastly, As this sufficiently declares the Divinity of our Blessed Lord, so the fulfilling of all his Sayings and Prophecies while upon Earth, is a further Confirmation thereof. How often did he with much Vehemence, threaten Woes to the Scribes and Pharisees, telling them, that all the Righteous Blood shed upon Earth from that of *Abel* to *Zacharias*, should be avenged upon that Generation; that the Days should come that *Jerusalem* should be compassed with Armies, and their Enemies should cast a Trench about it, and should lay it even with the Ground, and not leave one Stone upon another, and slay their Children; and they should fall by the Sword, and be led away Captive into all Nations, and *Jerusalem* should be trodden down of the *Gentiles*; with many other Particulars. These Desolations *Jesus* fore-told should fall upon the

the *Jews*, at that very time when they were at Peace with the *Romans*, and there was no Humane Probability of such Calamities impending over them, which yet exactly came to pass.

This occasioned *Phlegon*, an Heathen Historian in the time of the Emperor *Adrian*, about one hundred Years after *Christ's* Death, who took special Notice of all our Saviour's Prophecies, as well about the destruction of the *Jews* as the lamentable Persecutions of the Christians to write, *That never any Man upon Earth predicted so punctually of future Events, as Jesus Christ did.* And this Testimony *St. Origen* Alleges against *Celsus* an Heathen Philosopher and Epicure, even the very next Age after the Author writ it, which confirms the Truth thereof.

Many other Instances might be given of our Saviour's Predictions which were punctually fulfilled, tho' there was no Reason, nor Humane probability thereof: Namely, The foretelling the Manner, Time and Place of his own Death; The Person that should betray him and his desperate End. The flight and fear of his Disciples, tho' they had given such strong Assurances not to forsake him: The three Denials of *St. Peter*, the time of his own Resurrection and Ascension; the sending of the Holy Ghost, and many other Prophecies and Promises uttered to his Apostles Disciples and Followers, all which were afterward fully accomplished. and were evident Proofs of the Divinity of Jesus. If it be objected by the Deists, that these Prophecies were recorded by the Evangelists after they were fulfilled, and consequently they might be their own Inventions; to silence these Infidels, we may find several Events predicted, and published in writing before they came to pass; such as the manner of *St. Peter's* Death while he was alive; the cruel Persecution that would fall upon the Christians for his sake, of which there was very little likelihood, the *Romans* at that time giving liberty to the exercise of all

Religions, and many other Instances that might be given.

To conclude ; by all that has been said, three things of high Importance have been manifested. 1. That from the Creation, there have been Promises in all Times and Ages, that a Messiah and Saviour should come into the World, in whom all Nations should be blessed, with the time, manner and circumstances of his coming; and of his Person, Doctrine, Life, Death Resurrection and Ascension. 2. That all the Particulars concerning him, set down by the Holy Prophets were exactly fulfill'd in Jesus Christ. 3. That our Blessed Saviour gave likewise many other infallible Signs, Manifestations, Demonstrations and Arguments, of his Deity and Omnipotent Power after his Ascension into Heaven. By all which Ways, Means and Proofs, and by thousands more, which might be added, all good Christians may be firmly perswaded of the Truth of their Religion. Let us all then endeavour to come to the true Knowledge of Jesus Christ, and to have saving Faith in him, and not to be contented only with an outward Profession of Christianity, without the Power thereof, and so find our selves in the number of those miserable Souls to whom Christ shall say at the Great Day, *Depart from me I know you not*: But may have our Portion among those Holy Souls, to whom our Lord shall give that joyful Welcome; *Come ye Blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World.*

T H E
Lives, Acts and Deaths
 Of the HOLY
Evangelists and Apostles
 Of our LORD and SAVIOUR
JESUS CHRIST.

Collected from the Ancient Fathers, and
 other Authors of undoubted Credit and
 Authority.

The Proem.

HAVING already given some Account of the Birth, Life, Death, Resurrection and Ascension of our blessed Lord, the True Messiah and Saviour of the World: It may not be improper to add hereunto the Lives of the Holy Evangelists and Apostles among whom, the Lives of St. Paul and St. Barnabas are likewise inserted, not only because they lived in the Apostles Days, and were joined with them in the Performance of the same Office, as well as St. Mark and St. Luke; but because they were honoured with the Name of Apostles by the Spirit of God in the Holy Scriptures; and tho' they were not called to that high Function by Christ himself in Person when he was upon Earth. Yet they were extraordinarily Commissioned to be Apostles of Christ, and deservedly acquired this Title.

28 The Life of St. Matthew

The Life of St. *Matthew* the Apostle and Evangelist, who was slain with an Halbert in *Ethiopia*.



ST. *Matthew*, called also *Levi*, was an *Hebrew* of the *Hebrews*, the Son of *Alpheus* a *Galilean*, and of *Mary* the Kinswoman of the Blessed *Virgin*. He is said to be born either at *Capernaum* or *Nazareth*, and was by Profession a *Publican*, or a *Collector* of the *Taxes* imposed upon the *Jews* by the *Roman* Emperors, which was accounted by them an Office of Profit as well as Honour; however, it was very scandalous among the *Jews*, by reason of their *Ex-tor-tions* and *Abuses* to enrich themselves, and was thought by the Followers of *Christ*, to be unlawful, because they made Men pay for the use of those *E-le-ments* of *Air*, *Earth* and *Water*, which God hath be-stowed

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flowed upon them freely. Inſomuch that Publicans and Sinners were Synonimous Terms among the Jews, and the Gentiles had a Proverb, *That Publicanes were Extortioners and Thieves*. However, this was no hindrance to the effectual Call of Chriſt, who coming from Capernam, where he had cured a Sick Man of the Palsy, St. Mat. 21. 31. and walking by the Sea of Galilee, he obſerved *Matthew* taking Toll of thoſe that Traffick upon the Lake, and calling him to a near Attendance upon him, *Matthew* made no Delay nor Excuse about ſettling his Accounts, but immediately roſe up and followed him. Doubtleſs St. *Matthew* was one of Jeſus's Diſciples before, or at leaſt had heard much of him at Capernaum, where Chriſt often reſorted and preached, which was a great Preparative to his ready Obedience, and leaving that Calling, to which, 'tis thought, he never again return'd, as ſome other Apoſtles did to their innocent Employments of Fiſher-men, Tent-makers, &c.

He was the firſt of the Evangelists that writ the Goſpel and Hiſtory of our Saviour, at the entreaty of the Jewish Converts at *Jerusalem*, by the appointment of the Apoſtles, about eight, (ſome ſay fifteen) Years after our Saviour's Death, and indeep it was reaſonable, that he who was firſt Converted from his Great and Scandalous Sins, ſhould be the Publiſher of that Saviour, who came not to call the Righteous, but Sinners to Repentance, of which he had ſo early an Experience.

St. *Auſtin* obſerves, that this Evangelist is very exact in his Account of the Royal Extraction of our Saviour, and in his deſcribing the Life he led upon Earth, whereas St. *John* ſoars higher, and immediately declares the Divinity of our Lord. His Writings alſo ſeem more Pious and Inſtructive to the Capacity of the meanest, ſince he more particularly touches on the Actions and Diſcourſes with which our Saviour did, as it were qualify his Di-

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vine Wisdom and Majesty, that his Example may be in some measure imitable and proportionable to our Weakness, 'tis no way to be doubted but that God had great Reason to cause his Laws to be written; yet we may say, Christ's chief Design has ever been to write them in our Hearts, that so our Actions might be visible Characters of that invisible Love he bears to us, and which we ought to shew to each other. It is affirmed, that *St. Bartholomew* carried *St. Matthew's* Gospel along with him to *India*, and there left it. For *Pontanus* Preaching the Faith in the *Indies*, found there a Copy of it in *Hebrew*, which he brought to *Alexandria*, and it was preserved to his time in the Library of *Casarea*; which Original being lost, we have only the *Greek* Version, whose Author is unknown, tho' it is attributed both to *St. James* and *St. John*. Another Copy was found by the *Nazarens* in *Berea*, in the time of *St. Jerom*, as he himself affirms, adding withal, that he obtained leave of the *Nazarens* to Transcribe theirs, and that he afterward Translated it into *Greek and Latin*. And another was said to be found in digging up the Grave of *St. Barnabas*, *Anno Dom. 485*. Being a Transcript of the Apostles own writing. But of all these Copies, we hear not of any now Extant. However the *Greek* Translation done by *St. John* and *St. James* hath been all along generally received as Authentick, and therefore reckoned among the Canonical Books of Holy Scripture. Several other Books are attributed to *St. Matthew*; as the History of the Infancy of Christ; His *Ethiopic* Liturgy, and some others; but these are rejected as false and forged Writings. Some affirm, he was the Author of one Article in the Creed, which was composed at *Jerusalem*, by the common Consent of the Apostles, which Opinion seems both Ridiculous and Groundless.

After

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After his being Elected to the Apostleship, he continued among them till our Lord's Ascension, and the sending down the Holy Ghost upon them on the Day of Pentecost, and then pursuant to the Command of Christ to his Apostles: To Go and Teach all Nations: he said, that for about Eight Years he Preached up and down *Italy*, and travell'd from thence into *Spain*, *Perſia*, and *Parthia*, where he preached the Gospel for some Years, and at last fell into Slavery at *Naddabar* in *Ethiopia*; but when or how he dy'd is uncertain; some say, he was slain with an Halbert; others, that he dy'd a Natural Death, having by his Prayers exstinguish'd the Fire that was kindled to Burn him. So *Cyprian* supposes that he dy'd about the 40th Year after Christ, when *Rome* was destroyed by the *Romans*, according to our Saviour's Prediction; some will have it, that he was Buried in *Ethiopia*; others at *Hierapolis* in *Parthia*, one of the first Places where he preached to the Gentiles. The *Roman Church* keep his Festival September 21, and the *Greeks*, November 15.

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The Life of St. Mark the Evangelist, who was dragg'd through the Streets upon the Stones, till he Expir'd.



ST. Mark, though a Roman by Name, yet is certainly believed to be of Jewish Parentage, and descended from the Tribe of Levi; and Nicephorus says, was Sister's Son to St. Peter, who some have confounded him with St. John, Surnamed Mark, the Son of Mary; others with Mark, Sister's Son to Barnabas; It is generally allowed, that he was one of the Seventy Disciples, yet not a Follower of our Saviour but a later Convert by some of the Apostles; most probably by St. Peter, whose constant Attendant, Interpreter, Amanuensis or Writer, some say, he was; for he was sent to Egypt by St. Peter, to plant the Gospel, in those Parts, and spent his time chiefly at Alexandria, where

where 'tis said he founded a Church, which was the second Episcopal See. And in this City and parts adjacent, he Converted great Multitudes, not only to Embrace the Christian Religion, but the Profession of a more than ordinary strict and religious Life, and are thought by *Eusebius*, *S. Jerom* and others, to be the *Therapeutæ*, living about the *Mareotick Lake*, who were Men of a most severe Conversation; and wholly devoted to a Studious Solitude.

His Gospel was written by him at the Instance of the Converted *Jews* at *Rome*, who pressed him to draw in writting by way of History, what his Master *St. Peter* had often preached to them; which done, it was perused by *St. Peter*, ratified with his Authority, and publicly read by his Order in their Religious Assemblies. There is some Dispute whether it was written in *Greek* or *Latin*. The *Romanists*, who pretend to the later, alledge, that his Gospel being principally designed for the Use of the Converts of *Rome*, it was necessary to be put into that Language; but as *Dr. Cave* observes, it was no less proper for *St. Mark* to write his Gospel in *Greek* for the Use of the *Romans*, than that *St. Paul* should in the same Tongue, write his Epistle to that Church; and the *Greek* being then the modish Language there, it was probably most spoken by Strangers and *Jews*, who understood very little *Latin*; and there were very few *Romans* of any Fashion, but understood *Greek*.

St. Chrysostom demands, why our Saviour having Twelve Apostles, there were but two of them, namely, *St. Matthew* and *St. John*, that undertook to write the Gospel; and that *St. Mark* should write it as well as *St. Luke*, altho' they were the only Disciples of the Apostles, and not Apostles themselves; to which he answers himself, that such Holy Men did nothing through a desire of Glory, but guided themselves in all things by the Motions of the Divine Spirit, and by a Prospect of the good of the Church. That

Father

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Father likewise in his third Homily upon St. *Matthew*, remarks the Conciseness of St. *Mark's* Style, agreeable to that of St. *Peter*, where he expresses a great deal in a few Words; and tho' he has followed St. *Matthew* in his Historical Acts of our Saviour, yet in some places he epitomizeth him, and in others relates matters more at large, and with their particular Circumstances. As to the last Chapter of his Gospel, or part of it, which is by some rejected, as disagreeing in some things with the other Gospels; and said to be wanting in all ancient Greek Copies. St. *Jerom* does so reconcile them, that he makes them fairly consistent with each other. He writ his Gospel in the third Year of the Reign of the Emperor *Claudius*, and the forty third from the Birth of our Saviour Ten Years after his Crucifixion; being the only Book left behind him bearing his Name, which was either dictated to him by St. *Peter*, and therefore frequently called St. *Peter's* Gospel; or rather composed out of the Account which St. *Peter* usually delivered in his Discourses to the People.

'Tis observable, that whatsoever care our Lord Jesus took to teach his Apostles during his Life, by making them Spectators, not only of his Publick Actions but of his secret and private Life, and by discovering to them the Mysteries and Parables which he spake in publick; yet they have said nothing of our Saviour, and of his Holy Vertues, of which they were so perfectly inform'd, till they were renewed by the Holy Spirit, and were become in some sort Divine Men, as St. *Chrysostom* calls them.

St. *Mark* discovers much Zeal and Ardency in the Propagation of the Christian Faith. For after he had by his Ministry Converted Multitudes of both Sexes at *Alexandria* in *Egypt*, to a zealous Profession of the Gospel, he went from thence Westward to the Regions of *Lybia*, *Marmarica*, *Pentapolis*, and other

The Evangelist.

other Barbarous Countries of *Africa*, where by his Preaching and Miracles, he inclined the Minds of those *Scissiles* to Embrace the Gospel of Christ, and confirmed them in their New Faith. He then returned to *Alexandria*, to settle the Church, and provide Pastors for them, where notwithstanding the long stay he there made, with the great Pains he took, the Inhabitants were so much concerned for their Old pagan Idolatry, that it was an occasion of hastning his Martyrdom: For it being about the time of our *Easter*, while he was employed in the Divine Worship, the great Enemy of God and Man incited the Favourers of Idolatry to make a Tumult against our Evangelist: It happen'd that the great Solemnities of their God *Serapis* being at that time to be Celebrated, the prophane *Egyptians* being enraged at his aversion to their Religion, and his maintaining another so contrary thereto, they to vindicate their Idol, broke into the Place where St. Mark was at his Devotions, and tying Cords to his Feet dragged him on the Ground through the streets to the Prison, where in the Night he had the Comfort of a Divine Vision. The Rage of the People being not yet satisfied, they came the next Day early in the Morning, and again dragged him about over the Stones and rough Places through the City, to a Place a little out of the Town, called *Babulus*, by which Barbarous Usage, his Body was so torn and bruised, that he expired in their Cruel Hands, and the remainder of his Carcass was said to be carried to *Venice*, tho' *Metaphrastes* relates, That the Fury of the Idolaters did not end with his Murder, but that they burnt his dead Body, whose Soul had burnt with an ardent Devotion for the Glory of God, and the Salvation of Mankind, and that the Christians did decently Intomb his Bones and Ashes, near the Place where he used to Preach; and that the *Venetians* afterward remoued them from thence

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to their Capital City, where they are still held in great Veneration, and *St. Mark* is adopted for the Patron and Tutelar Saint of that State; To whose memory they erected and Dedicated their Cathedral, one of the statelleft, richest and most magnificent Churches perhaps in the World. The Original *Greek* Copy of his Gospel is said to be likewise in their Possession, pretended to be written with his own Hand in *Aquila*, and thence Translated to *Venice* after many Ages, but the Letters are so worn out, that they cannot be read. The Learned are not agreed about the time of his Martyrdom, but the most probable Opinion is, that he suffered about the end of the Empire of the Tyrant *Nero*, and that he surviv'd the Martyrdom both of *St. Peter* and *St. Paul* a considerable time.

His Festival is observed by the *Roman Church* upon the 24th of *April*.

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The Life of St. *Luke* the Evangelist, who
was Hanged on an *Olive-Tree*.



St. *Luke* without Controversie, was born at *Antioch* the chief City of *Syria*, famous for being one of the most flourishing Academies of the World, replenish'd with Schools of good Literature, and Eminent Professors of all Arts and Sciences, as also being the place where the Disciples first took the Name of Christians. Having got a Foundation of Learning in *Antioch*, and other Schools both of *Greece* and *Egypt*, he particularly applied himself to the Study of Physick, in which he became a great Proficient. But our Evangelist of a Physician of the Body, became a Physician of the Soul. He is also said to be skilful in Painting; And for proof thereof

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thereof, there is an Ancient Inscription near St. Mary's Church at Rome, wherein mention is made of a Picture of the Virgin Mary in these Words, *UNA EX VII AB LUCA DEPICTIS. One of the Seven painted by Luke.*

'Tis generally believed, St. Luke was Converted by St. Paul at his first being at Antioch, and not at Thesbe in Greece, as some write. Others make him a Jewish Proselyte, that is a Jew Converted to Christianity, Antioch abounding with Jews, who had their Synagogues, and Schools of Education therein. And consequently, that he was no Follower of Christ in the Flesh, as is apparent by his own Confession in the beginning of his Gospel. However after his Conversion he became the constant Companion and Fellow-labourer with St. Paul in the Ministry of the Gospel, whom he accompanied in all his Dangers and in his several Arraignments at Jerusalem, and in his Voyages to Rome, continually to serve him in all his Necessities, and supplying his Office in those matters which he could not perform by reason of his Imprisonment. And for his Diligence St. Paul calls him his Brother, Fellow-labourer, and beloved Physician. His Writings which are contained in two Books, namely, his Gospel, and his History of *The Acts of the Apostles*, written in Greek, for the Use of the Church, are so exact and accurate, so polite and elegant, in a lofty, clear, and perspicuous Style, that they manifest how great a share he had in the Native Genius of Antioch, his Birth-place, where 'tis thought the first was written during his Travels with St. Paul, who 'tis supposed assisted him in the Composing the same, insomuch, as it has been called St. Paul's Gospel; which might seem probable enough, did not St. Luke expressly declare, That whatsoever he writ in this Gospel, he received from the Testimony of those who from the beginning, had been Eye-witnesses

nesses of all our Saviour's Works and Transactions. And this, says *St. Austin*, came to pass by the Wise Council of God, that of the four Evangelists, should not be so, that it might appear there was no difference in the Writings of those that saw the Actions of our Saviour, and of those that related them from the Faithful Accounts they had from them that had seen them; God Almighty designing in this manner, to shew us, that the certainty of Evangelical History, depends not only upon those that writ those things they had seen, which is ordinary in Humane and Moral History; but that the Holy Spirit dictated all their Words to the Evangelists; as well to *St. Mark* and *St. Luke*, who were Disciples to the Apostles, as to *St. Matthew* and *St. John*, who were Apostles, themselves. He writ his Gospel about the Year of Christ fifty-six; which with the Acts of the Apostles, he dedicated to *Theophilus*, with the Title of *Most Excellent*, a Person of considerable Honour and Quality, and probably some Magistrate of *Antioch*, Converted and Baptized by himself: to whom he relates the Motive that induc'd him thereto, saying, That *Several* having hastily undertook to write the Evangelical History, he thought himself obliged to do it, after an exact Information from those who had been the Dispensers and Ministers thereof, and especially from *St. Paul*, to hinder the Word of the Gospel from being sophisticated by the mixture of Error and Falshood.

The History of the Acts of the Apostles, was doubtless writ at *Rome*, when he was there with *St. Paul* in his first Imprisonment. In his Gospel, he chiefly insists upon those things which relate to the sacerdotal Office of Christ, and supplies what seemed wanting in both the precedent Gospels of *St. Matthew* and *St. Mark* in the Acts of the Apostles

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Apostle; he not only relates the Actions, but also the Sufferings of some of the chief Apostles, and St. Paul especially, of whose Carriage and most intimate Transactions St. Luke was best able to give a true Account, having been his constant Attendant, and enlarges particularly upon the great Miracles wrought by the Apostles, as being the grand Confirmation of the Truth of Christ's Resurrection. So far as he Travell'd with St. Paul, and was his Coadjutor in the Ministry, we have a certain account of in Scripture, but where he Preached after ward is not so Apparent. Some say, he went East ward, and Preached in Egypt and several parts of Lybia. Others that he planted the Faith first in Dalmatia and France, and then in Italy and Macedonia. His Death is altogether as uncertain, whether it were Natural or Violent. Some say, he died in Egypt, others in Greece, and Bythinia, Nicephorus writes, that as he was zealously Preaching in Greece, the common People, seized him, and for want of a Cross, Hanged or Crucified him upon an Olive or Walnut Tree, in the forty eight Year of his Age, being never Married. But Hiericus from the Arabick Copy affirms, he was Martyr'd at Rome, after St. Paul's first Imprisonment there, and departure thence, leaving St. Luke behind to supply his Place, which he says; was the reason why he no longer continued his History of *The Acts of the Apostles*. His Festival is Celebrated October, 18.

The Life of St. John the Apostle and Evan-
gelist, who was put into a Cauldron
of Scalding Oil, and came out unhurt.



ST. John was of the Town of Bethsaida, the Son of
Zebedee, and Brother to St. James, named the
Great. Some have thought he was the Disciple of
John the Baptist, who went with St. Andrews to
Jesus. His Conversion is uncertain, but the mira-
culous Draught of Fishes at Christ's Command
made them all Captives to his Doctrine, so that
he with his Parents became inseparable Compa-
nions, and Attendants of him, leaving his Father
and all worldly Concerns to follow him. He was
present at the Cure of Peter's Wife's Mother, the
raising of Jairus's Daughter, and the Transfiguration
in

in the Mount with his Brother *James*. To whom our Saviour committed the Care and Maintenance of his Mother the Blessed Virgin, and she, on the other hand, was advised to consider him as her Son; upon which he took her to his House, and gave her all the Accomodation his Condition afforded, which *Nicephorus*, says, was no way contemptible, he selling an Estate left him by his Father in *Galilee*, and purchasing an House in *Jerusalem* of *Anna* the High Priest, which probably procured him such an Interest in that Court, that he was able to introduce *St. Peter* into the Great Hall, or place of Judicature.

Jesus Christ, when he called him to the Apostleship, gave him and his Brother, the name of *Thumers*, or *The Sons of Thunder*, to shew the Strength and greatness of their Faith, and because they were designed to publish the Majesty of God through all the World, and indeed *St. John* might be well termed so, he so clearly proving the Divinity of our Blessed Lord in most Sublime Expressions. He was thought youngest of the Apostles, being not above 26 Years old when he was called. *St. Austin* believes that *Jesus Christ* shewed him particular kindness, that he might give the greater Authority to those great Truths which he was to declare to Mankind, and *St. John* deserved that Love, not only because he loved Christ above all but was likewise very Peaceable and Meek, and so like Christ himself, and therefore, when he desired our Saviour to call for Fire from Heaven to consume the *Samaritans* who would not receive him, it proceeded from a singular Affection to him, as did also his desiring to sit with his Brother *James* at the right and left Hand of Christ, he being ambitious of a near Enjoyment of him in his Glory, and counting it his chief Happiness to have the Marks of his Favour, as well in the future, as the present Life. *St. John* was sent with *St. Peter* to find our

a convenient place to Celebrate the passover in; at which Supper, wherein Christ left to all true Christians, the pledges of his Love. St. John received a signal Token of his Love, in leaning on his Bosom, as he usually did, saith St. Austin, when he eat with him; which the Apostle himself mentions several times: And some of the Fathers are of Opinion, he was thereby filled with the most sublime and heavenly Mysteries from the Bosom of the Son of God, that he might discover them to Men by his Gospel, Epistles and Revelation, and that he related this particular Kindness of Christ to him, lest Men should think he attributed it to himself, or was the Author of what he had received from the Blessed Spirit of God.

After our Saviour's Resurrection, St. John was the first that gave Peter notice of his Appearance, of which Mary Magdalen informed him, and coming to the Sepulchre, and finding the Linnen Cloths lie wrapt up by themselves, they both concluded that his Body was stoln, being ignorant as yet, that he was to rise again from the Dead, tho' they were afterwards convinced of it by Christ's frequent appearing to them. St. John continued at his House at Jerusalem, till the Death of the Virgin Mary, which (as Eusebius saith) was in the Year of our Lord 48. And some time after he took his Journey into Asia, as falling to his Lot, and founded the Churches of Smyrna, Thyatira, Pergamus, Sardis, Philadelphia, Laodicea, &c. From thence 'tis thought he went Eastward, and Preached in Parthia, to which People 'tis said his first Epistle was directed; and the Jesuits who have Travelled those Countries relate, that Bassira, a People in India, have a constant Tradition, that the Gospel was preached among them by St. John. Having thus spent many Years, Domitian the Roman Emperor publishing an Edict for the destroying all Christians, our Blessed Apostle

Apostle was sent bound to *Rome* by the Pro-consul of *Asia*, as a disturber of the Peace of the Empire, where he was treated with all the Cruelty that brutish Rage could suggest: For the Tyrant commanded him to be thrown into a Caldron of scalding Oil, all in a Flame, in the presence of all the Senate; but Jesus Christ, who favoured him above all the Apostles, so preserved him in this Danger, that like the three Hebrew Children, he felt no harm thereby, so that he came out more vigorous than before, having the Honour of Martyrdom without suffering the Torments of it, or being left in the power of bloody Men to hurt his precious Life. In this manner was fulfilled what our Lord had foretold, *That he should drink of the Cup of his Passion*; and hence the Ancients gave him the Title of a Martyr, since he willingly yielded his Body to all its Tortures. But this great Miracle having no Effect upon the obdurate Heart of the stupid Emperor, he was banished into the Isle of *Patmos*, which is one of the Isles of the *Sporades* in the *Aegean Sea*; to be employed in digging in the Mines. In which disconsolate place, being filled with Divine Inspiration, he writ the Book of his Revelations. After the Death of *Domitian*, who was slain for his Tyranny, the Senate diannulled all his Acts, and St. John returned to *Ephesus*, under the mild Government of *Nerva*, and St. Timothy, the former Bishop being Martyr'd for Preaching against the Lewdness and Idolatry of the Heathen Feasts, he continued here, and wrote his Gospel upon this occasion, as *Jerom* relates.

Cerinthus and *Ebion*, publishing their Heresie, that Jesus Christ was but a Man, almost all the Bishops of *Asia*, and several others deputed by the Churches, obliged St. John to defend the Divinity of our Saviour more particularly than the other three Evangelists had done, by whose Entreaties he was at length overcome; and whereas the
other

the Apostle and Evangelist. 141

other Evangelists, do more particularly describe the Actions of our Saviour, which are an admirable Pattern for us. *St. John* rather insists upon Spiritual Truths, which denote the Mystery of the Trinity, the Equality of the Persons, and the Glory of the Life to come; and doth effectually recommend to us the Love of our Brethren. He lived to the beginning of *Trajan's* Reign, being aged about ninety eight Years. *St. Chrysostom* and *Dionysius* affirm that he writ his Gospel when he was an Hundred Years old, and lived twenty Years after. Some say, he dy'd a Martyr; others believe that he never dy'd from the Words of our Saviour, *What if I will that he stay till I come?* Tho' the Apostle says, he himself never understood it so. *Epiphanius* reports, that he observed a very strict way of Living, never cut his Hair, nor bathed himself, nor eat the Flesh of any Creature, and wore only one Coat, and a Linnen Garment. By reason of Age, not being able to go to the Christian Assemblies, he was carried thither by his Scholars. *St. Ignatius*, *Polycarpus*, &c. where getting into the Pulpit, he only said, *My dear Children, love one another*; they being at length wearied to hear no more, he told them, *This is that which our Lord hath commanded, and if we can do this, we need do nothing else.* *St. Austin* says, that in his time it went for current, that *St. John* was Sleeping in his Grave. *Nicephorus* relates the following Story at large.

“ *St. John*, saith he, foreseeing his Translation, went with the Presbyters and Ministers of the Church at *Ephesus*, and others of the Faithful, to a Cemitiry or Burying-Place a little way out of the City, whither he was wont to retire for his Devotion, and after he had prayed a while with them, and instructed them in the most secret Mysteries of Divinity, he ordered a Grave to be made, and then taking his leave of them, and giving them

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his Benediction, he went down into it in sight of them, all charging them to put on the Grave-stone, and to take it, and the next Day, to come and open it, which accordingly they did, but found only the Grave-cloaths.

Eusebius says, he dy'd sixty-eight Years after the Death of Christ, and was buried in the City of Ephesus, his Body remaining there in his Sepulchre, waiting with the rest of the Saints, for the Resurrection of the last Day. His Festival is Celebrated December 29.

The Life of St. Peter the Apostle, who was Crucified with his Head downward at Rome.



St. Peter, called the Prince of the Apostles, is generally accounted the Son of Jonas the fisherman.

Man of *Bethsaida* in the upper *Galilee*, belonging to the Tribe of *Naphtali*, on the Banks of the Sea of *Tiberius*, or Lake of *Gennesareth*. It is said he was born three Years before the Blessed Virgin, in the Year of the World, 4034. At his Circumcision he received the Name of *Simon* or *Simeon*, to which our Saviour added that of *Cephas*; which signifies a Stone or Rock, from whence *Peter* became his usual Name: Both he and his Younger Brother *Andrew* were from their Childhood brought up in the Fishing-Trade: as were likewise *James* and *John* the Sons of *Zebedee*, and these four were the first that Jesus received into the number of his Disciples: wherein we may observe, as is already noted, the vast difference between the Methods of Divine Providence, and the Ways of the World: for whereas the generality of Mankind admire only outward Pomp and Shew, and put their Faith upon those of great Fame for Learning and Wisdom: Christ, in the Founding of his Church, made use of the meanest, obscurest, and most illiterate Persons, to Confound and to put to Silence the wisdom of the Philosophers of the World, and thereby propagated the Divine Truths, which neither Humane Wit nor Policy was able to withstand. St. *Peter*, after his Communication with our Lord for a while returned to his Fishing-Trade, but after our Saviour had confirmed his Doctrine by such a Miraculous Draught of Fish, and had strengthened his staggering Faith, he left all and followed him.

After our Saviour's Ascension, the Apostles with one Consent returned to *Jerusalem*, spending their Time in Prayer and other Exercises of Devotion, as we read in the *Acts of the Apostles*, where is likewise an account of St. *Peter's* Preaching, Travels and Sufferings: For the remainder of his Life, we must depend upon the Fathers, and Ancient Writers of the Church: *Eusebius* affirms, that in the time he was

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At *Antioch*, he there founded a Church, and was the first Bishop thereof; what became of him after his Deliverance from *Herod's* Imprisonment is not certainly known, some say he Preached at *Byzantium*, now *Constantinople*, and the Countries Adjacent; and went thence to *Rome*, in the second Year of the Emperor *Claudius*: That removing thither to preach to the *Gentiles*, he was received into the House of one *Pudens* a *Roman Senator*, newly Converted to the Faith, and that in this City he met with *Philo*, Sir-named *Judeus*, who became Ambassador to *Rome*, in behalf of the *Jews* at *Alexandria*, with whom he contracted an intimate Familiarity. Much about this time, *Baronius* is of Opinion, he writ his first Epistle to the Churches he had Planted in *Asia* the Less, Namely, *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, &c. *St. Mark*, as he observes, being with him at the writing of this Epistle in his Journey to *Egypt*, whither he was going to Preach the Gospel, the *Jews* being Banished from *Rome* by *Claudius*, for an Uproar they made there; and so we hear no more of him till the latter end of *Nero's* Reign, tho, no doubt but he went on in his Ministry either in *Sicily*, *Italy*, or *Africa*: Yea some tell us that he came over to our Island *Britain*, but this is only Conjectural.

Being returned to *Rome*, he found the Minds of many posselt with the Subtile Cheats and Devices of *Simon Magus*, so that he was accounted a God, being in high Esteem with *Nero* himself, who was a particular favourer of the Magicians, and their Diabolical Arts. *St. Peter* resolving to unmask the Tricks and Delusions of this vile Impostor, a fit occasion presented it self, as it is recorded by *Hegesippus* the Younger, an Author of good Credit, and Contemporary with *St. Ambrose*. There died at this time, saith he, a Young Gentleman near of kin to the Emperor, for the raising of whom

to Life, there was a great Contest between *St. Peter* and the Magician; the latter challenged the Apostle to perform the same, who being strong in Faith, readily accepted thereof, and when *Magus* and the Devil were both baffled, not being able to effect this great Miracle, *St. Peter*, by the Power of God, restored the Person to Life; the People being enraged to see how the Sorcerer had imposed upon them, were ready to have stoned him to Death, had not the Apostle's Charity and Generosity rescu'd him; yet this had so little Influence upon him, that a while after he had the Presumption or Folly to enter upon another Bold Undertaking, which was, That he would fly up to Heaven; but his Artificial Wings, or his two invisible Devils, as 'tis said, failing him, he fell to the Ground with such broken Bones and Bruises as in a few Days put an end to all his boasted Forgeries, together with his Life. The unhappyp End of this deluding Wretch, instead of bringing *St. Peter* into greater Favour with the *Roman* Tyrant, and his Doctrine into higher Esteem, did but the more exasperate his obdurate Mind, who regarding the Fallacies of an Impostor, more than the Reality of a Divine Miracle, and not enduring the severe Reproofs of a Religion so Repugnant to his vicious Courses, became a sworn Enemy to the Professors thereof; and resolving to revenge the loss of this great Favourite, upon him whom he judg'd the occasion of his Death, he caus'd him to be Apprehended and Committed to the *Mamertine* Prison. *St. Ambrose* Reports, That the Christians importuned him to make his escape from thence for the Benefit of the Church, and that being overcome with their Entreaties, he, tho' unwilling, escaped over the Walls of the Prison by Night, but as he pass'd through the Gate, saith this Father, he met with a Person in the Form of Christ his Master, and knowing him, Saluted him, tho' much surpriz'd

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with these Words, *Lord whither art thou going?* But the Answer he received was, *I am come to Rome to be Crucified a second time.* Which he taking as a Reproof for his Cowardise in fleeing from his Persecutors, applied it to home to himself, that he returned back into the City, and rendred himself to the Keeper of the Prison where St. Paul was also; resolving to suffer with Chearfulness the Death appointed for him. Here they were kept eight or nine Months in strict Imprisonment, spending their time in all private Acts of Devotion, and as occasion offered, Preached the Gospel to their Keepers and Fellow-Prisoners; of which it is said they Converted *Proculus* and *Martyriam*, the Captains of their Guards, with Forty seven others.

St. Peter having Glorified God by an Holy Life, Zealous in publishing the Gospel, and Constancy in Suffering, he was at length called to his Martyrdom, to honour his Master with dying for him, whose Words were then fulfill'd; *When thou shalt be Old, thou shalt stretch forth thy Hands, and another shall gird thee, and carry thee where thou wouldst not,* John 21. 18. Nero, partly to revenge the Death of *Simon Magus*, and partly to avoid the odium which he had brought upon himself for setting Rome on Fire, fell upon the Christians, as the Persons guilty of the Fact, and stirred up a bloody Persecution against them at Rome and in other Places of the World. And St. Peter (together with St. Paul) were Sentenced to be Crucified being the shamefullest Death they could inflict upon Malefactors. But our Holy Apostle fearing lest he should seem to affect an equal Glory with his Lord and Master in his Suffering, he obtained the Favour, at his earnest Request, to be Crucified with his Head downward. After his Execution, his Body being taken down, was embalmed after the Jewish manner, and was bury'd in the *Vatician* near the Way called *Via Triumphalis*.

phalis, as Eusebius and other Ecclesiastical Writers deliver. Over his Grave saith Oneſophorus, was built a small Church, upon the destruction of which by the Tyrant Heliogabalus, his Body was removed to a Burying place in the Appian Way, not far from Rome, but, by Pope Cornelius it was carried back again to the Vatican, which happened in the Year of Christ 313. by the Emperor Constantine the Great (amongst several other Churches he erected at Rome) raised this most Magnificent Structure in Honour of St. Peter, extraordinarily finish'd and adorn'd, and every Age since having added to its Splendor, it may justly now be reckoned one of the Wonders of the World. This lived, and thriv'd this Venerable Apostle, about the Year of our Lord sixty nine, in the thirteenth or Fourteenth of Nero's Reign. There is a Tradition, that he had one Daughter named Perpetilla, and that his Wife suffer'd Martyrdom, for the Christian Faith long before his Death, by his Encouragement and Admonition, but little Credit is given to these Relations. His Festival is upon June 20.

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The Life of St. *Andrew* the Apostle, who was ty'd to a Cross, from whence he Preached to the People.



ST. *Andrew* was a Native of the City of *Bethsadia* in *Galilee*, the Son of a certain Jew named *Jonas* or *John*, and was the Brother of St. *Peter*, yet not so much by Nature as Grace. It is not determined which of them was the Eldest, they dwelt together in *Capernum* being both of the same Employment, namely, Fishing in the Lake of *Gennesareth*. St. *Epiphanius* believes he was one of the Disciples of St. *John* the Baptist; not that he always attended upon him, but went frequently to hear him, and returned to his Business again. Of all the Twelve Apostles St. *Andrew* is the first mentioned by Name, and has been

been a Follower and a Disciple of Christ, for being one Day with John the Baptist, and hearing him say as Jesus passed by, That he was the Lamb of God which taketh away the Sins of the World. Andrew, who knew the Paschal Lamb to be the Type of the Messiah, that was to be a Sacrifice for the Sins of Mankind; he thereby was fully convinced that Jesus was the Christ, and followed him (with another of John's Disciples) as the Saviour of the World; and being invited by Jesus to his House, they went and Abode with them the remaining part of that Day, (for it was about four a Clock in the Afternoons when they met him) and the next Night, hearing his Instructions, and improving their Faith by Con-fering with him: Andrew who was Christ's first Scholar, had no sooner obtained the Knowledge of the Messiah, and was confirmed in that Faith that Jesus was he, but he met with his Brother Simon Peter, and could not forbear imparting the joyful News to him that he had found the desire of the World, and their long expected Happiness, the Christ who was promised by the Prophets, and carried him immediately to Jesus. Peter embracing the same Faith with his Brother, was no sooner come to Christ, but he admitted him to be one of his Disciples.

After our Lord's Ascension, and the Descend of the Holy Ghost upon the Apostles, when they chose among themselves by Lot, what part of the World each of them were to go unto, to Preach the Gospel of their Lord and Saviour, St. Andrew is said to have had Scythia, and the Adjacent Regions assigned him for his Province, to which he Travelled through Galatia; publishing the Tydings of Salvation in his journeying to the Gentiles. The first Place where he continued any time was Amissus, from whence he went to Trapezus, and so from one place to another till he came to Nice, where he resided two

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Years: From Nice he went to *Nicomedia*, thence to *Chalcedon*, and so through *Propontis*, and by the *Euxine Sea*, to *Heraclea*. At those places where he stay'd any time, he, by his Preaching and Miracles, converted a great Number, Baptizing them into the Faith, and ordaining Ministers and Deacons among them; From *Heraclea*, he went to *Amisus*, from whence the Barbarous Usage which he met with from the People, occasioned him soon to depart. But the worse was his Treatment at *Sinope*, the Birth and Buriall Place of the Famous *Mithridates* King of *Pontus*, which being inhabited by Jews, they were so enraged at his Doctrine, that they fell upon him with such Fury as he was carried out of the City for Dead, but recovering, he returned thither again, and by the several Miracles that he wrought, brought many of them to a sense of their Errors, who afterwards Treated him more Civilly.

At his first coming to this place, he met with his Brother *Peter*, who bore him Company for some time. From *Sinope* he returned to *Amysus*, so to *Trapezus* and *Samosata*, the Birth-place of *Lucian*, in his Journey to *Jerusalem*; from whence after some short stay, he is said to return to his *Scythian* Provinces, and at *Sebastopole* a City on the *Euxine* Shore, preached to the Inhabitants with Success; from whence he removed to *Chersonesus*, a Populous City within the *Bosphorus* of *Thrace*, whence he went back to *Sinope*, to confirm the Churches he had thereabouts Planted, and some say ordained *Philogenus*, one of *St. Paul's* Disciples Bishop thereof. From thence he journeyed to *Byzantium*, afterwards built by *Constantine*, and from his Name called *Constantinople*, where he is said to have founded a Church, and ordained *S. Paul's* beloved Disciple *St. Andrew's* first Bishop thereof. Being Banished from his place by the then Governor, he fled to *Argipolis*, where he stayed two Years, then Travelling thro'

Thrace

The Apostle.

Thrace, *Assensio*, *Thessaly*, *Acidia* and *Exras*, he sealed in *Patra* a City of *Acidia*, where he sealed with his noble Martyrdom the Verity of that Faith which he had Preached, both here, and in many other Countries and Places. The Book called *The Acts of St. Andrew's Passion*, said to have been writ by the *Acidian* Presbyters and Deacons who were present at his Execution, and which is also mention'd by *Philastrius*, an *African* who lived in the Year 386, gives the following account of the Occasion of his Death. That this Blessed Apostle boldly and freely applying himself to *Agras* Proconsul of *Acidia*, who came to *Patra*, at the time of his being there, he endeavoured to persuade him to renounce his Heathen Superstitions and Idolatry, and to embrace the Worship of the True God, but instead of being convinced, the Proconsul was so enraged, that he became ten-times more hardened in his Pagan Lewdness; and attempted by Persuasions, as well as Threats, to draw over this Apostle to Sacrifice to his Gods, and to renounce the Christian Religion, which he had so Zealously Preached, to save his Life; but when he found him resolved rather to embrace Death, he committed him to Prison, from whence he was delivered by the People with an high-hand, who were some-what mollified by his Doctrine. But being again brought before the Proconsul, and still continuing firm against all his Efforts, he was so incensed, that he proceeded to Sentence him to Death with great Fury, being exceedingly exasperated, because he had Converted to Christianity his Wife *Maximilla*, and his Brother *Stratulus*; his naked Body was then Scourged by Seven of the *Lictors* one after another; and afterwards he was Condemned not to be nailed to the Cross, but tyed with Cords, to make his Death the more Lingring.

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In this Posture he is said to have hung two Days and in that lingering Condition; to have exhorted the People to stand fast in the Faith which he had Preached to them. Being dead, his Body was taken down, and by order of the Proconsul's Wife, Embalm'd and decently buried; but in the Year 357, it was removed by Constantine the Great to Constantinople and bury'd in the Church he had built in honour of the Apostles, remaining so incorruptible, as 'tis said, that in Justinian's Time, many Years after, his Body was found in a Wooden Coffin among the Rubbish, and with great care Revisited in the former Place. He suffered about the 95th Year after Christ's Birth, under the Persecution of Domitian.

His Festival is observed November 3. This is the Account that some Ancient Fathers give of St. Andrew the Apostle.

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The Life of the Apostle St. James the Great,
who was Beheaded at Jerusalem.



ST. James, surnamed the Great, either for his Age or some particular Honours bestowed on him by our Lord, or else to distinguish him from St. James the Less, Bishop of Jerusalem, was Born, some say, at Capernaum, others at Bethsaida in Galilee; He, with his Brother St. John the Evangelist, were both the Sons of Zebedee, and Mary, surnamed Salome, whom the Gospel reckons among those Religious and Holy Women, who usually accompanied our Lord to Minister to him. It was she that desired of Jesus that her two Children might sit, the one on the Right-hand, and the other on the Left in his Kingdom, which she imagined would be Temporal, and might recompence the Voluntary Loss sustained by her Sons in following him. She was the

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the Daughter of Cleopas, Sister, or rather Cousin,
German to Mary the Mother of our Lord. Whilst
St. James was exercising of himself in his Father's
Trade in the Sea of Galilee, our Saviour passing
along the Shore, seeing him and his Brother in a
Ship mending their Nets, called to them to follow
him, and to be his Disciples, promising to make
them Fishers of Men. This Command they readily
obeyed, and not long after were called to the Apo-
stolical Office, and join with Peter, who admitted
particularly to be present at several of our Saviour's
grand Transactions. They were at the raising of
Jairus's Daughter. At his Transfiguration, and
were Spectators of his bitter Agony in the Garden.
How St. James heard his Charge after our Savi-
our's Ascension is variously Disputed. Some say he
Preached in the converted Jews, but the Spanish
Writers in general, though without Authentick Proof,
assert, That after the Martyrdom of St. Stephen,
having Preached and Planted the Gospel up and
down Judea and Samaria, he Travelled into the
Western parts of the World, to Spain, Gaul, and the
British Isles, but more especially the former; yet
whether he were a Traveller, Minister, or that his
Ministry was continued to Judea, and the parts there-
about, certain it is, that at Jerusalem we have the
last Account of him, it being the place where not
many Years after Christ's Death, he tasted the Cup
of his Saviour's Passion, the first of all the Apo-
stles.

The manner of his Sufferings was thus: Herod
Agrippa, the Son of Aristobolus, and Grandson to
Herod the Great, being made King of Judea, came
down from Rome to his Government, and being
desirous to his first Entrance into the Kingdom to
impress himself with the Jews, who mortally
hated the Christians as they did their Master, he
fell upon them and would gladly have brought
them

St. JAMES the Great.

them to the same end; and St. James being the main Pillar of the rising Church, whose great Zeal in Preaching the Gospel had made him very Odious, he resolved to run it at one blow, by setting upon him, and beheading him; so that his Zeal for Jesus Christ and his Church, which raised him above all earthly things, was the cause of his Ruin in this Life, but the acquirement of Eternal Glory in that to come.

St. Clement of Alexandria Relates a memorable Story, which he received by Tradition from the Christians of his time; That the Officer, who apprehended and brought him before the Judges, seeing his undaunted Courage in bearing Testimony to the Truth of the Gospel, he himself became a Christian, and owning the Faith of Jesus, was Condemned to be beheaded with the Apostle; as they were led together to Execution, he begged Pardon of St. James for taking him; who, passing a little to consider whether he should pardon or acknowledge him for a Christian who was not Baptized, God immediately revealed it to him by his Spirit, that Martyrdom supplies the want of Baptism, whereupon he Embraced and Killed him, saying, Peace be with thee, and so they were Martyred together. As to the Miraculous Passage of his Interment in Spain, we can only relate what is Recorded by a Monk of the Abbey of La Flavy in France, but will not vouch for the Truth thereof; That, when Cassian was by the Apostles at Jerusalem designed for Spain, with the Ordination of Bishop, he with others his Assistants, carried along with them the Body and Relics of this Apostle in a Ship without Oars or Pilot. They landed at a Port in Spain, where after the appearance of an extraordinary Light from Heaven, the Body was on a sudden taken from them, and conveyed to the place of its Interment; so that the Body of St. James the Great Being

Life of the Apostle

Being extremely troubled at so great a loss, at their earnest Prayers, an Angel appeared and directed them to a place about Twelve Miles from the Sea, which being within the Jurisdiction of a Noble-woman named *Luperia*, they desired leave to bury the Bones of the Apostles in her Territory, which she, being a bigotted Pagan, denyed with Contempt, Indignation and Curles. But upon their second Address, after their having destroyed a terrible Dragon that cruelly harassed all the Country thereabout, and other Miracles, She was so convinced of the Truth of the Doctrine they preached to her, that she became a Christian, and turn'd all the Idol Temples into Churches of Religious Worship; and willingly permitted them to interr the Relicks of the Apostle.

From hence 'tis said the Bones were removed to *Compostella*, to which multitudes of Pilgrims resort Yearly. *Baronius* says, *This is the great Store-house of Miracles lying open to the whole World.* But this Relation is not infered as Canonical, having no other Proof but the *Romish* Legends, to which little Credit ought to be given.

The Death of *St. James* happened about Ten or Eleven Years after that of Christ. But the Divine Vengeance closely pursued *Herod* for shedding the Innocent Blood of this Holy Apostle; For going from *Jerusalem* to *Cesarea*, as *Josephus* Relates, to Celebrate Sports in Honour of *Cesar*, his Patron and Benefactor, he rid one Day to see the Shows, clothed in such Rich Robes of Gold and Silver, that by the Reflection of the Sun, they dazzled the Eyes of the numerous Spectators; and making an elegant Oration to them, his Flatterers extoll'd it as the Voice of God and not of Man.

Herod proud of such Encomiums, did not rebuke them, but was willing to believe himself more than a Man. But the Almighty who can allow no Rival, seeing this Arrogancy in an Enemy of his Gospel, immediately

St. JAMES the Great. 102

Immediately smote him by his Angel with an incurable Distemper, and he was devoured of Worms, and so dy'd.

The Festival of St. James, is July 25.

The Life of St. Philip the Apostle, who was hanged up against a Pillar.



OF this Apostle, there is not much Recorded in Holy Writ, but that he was born at Bethsaida, a Town upon the Bank of the Lake of Genesareth. Who his Father was, is not delivered, but is generally believed to be also a Fisherman. He was a married Man, and had several Daughters, and though the Cares of a Family engaged him in Temporal Affairs, yet like a truly Pious Man, his main Care was for

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for his Soul. He made it his daily business to read the Law and the Prophets, by which means he soon came to the Knowledge of the True Messiah, the Hope of Israel. For the Day after Jesus Christ left the place where John was Baptizing he went into Galilee, where he met Philip, and commanded him to follow him; He, whether instructed the Day before by Peter and Andrew, who were of the same Town, or whether he believed the Testimony of St. John the Baptist who often declared openly That Jesus was the Son of God, who takes away the Sin of the World, presently obeyed this Call. *St. Ambrosius* says, he had desired to bury his Father who was just then Dead, but Christ replied, Let the Dead bury the Dead, denying him to go about a business that so many others could do, when he was called to so great a Work as Preaching the Gospel, and attending upon the Son of God.

Philip being received into the Number of Christ's Disciples, immediately endeavoured to make others so too, and *Nathaniel* a Pious and Religious Man being of his Acquaintance, who he knew would be joyful to hear News of the Messiah, he ran instantly to him, assuring him that he had found him whom Angels and the Prophets had foretold, should be the Saviour of the World, which was Jesus of Nazareth, the Son of Joseph, and the Anointed of God. *Nathaniel* being possessed by the Principles of the Jewish Teachers, much doubted whether he was the Christ, because he had been Taught, that no good thing could come out of Nazareth. Philip was not discouraged at this incredulous Answer of his Friend; he only desired him to come and see Jesus, and by observing his Actions and Discourses, he would be fully satisfied that he was the Messiah. *Nathaniel* could not deny this Reasonable Request, and going to him, Christ at his first Approach salutes him by the name of an Israelite indeed, in whom there

there was no guile; and tells him, that he saw him upon the Figure before Philip called him. Nathaniel surprized at the Saying of Jesus, which declared him to be an All-seeing God, the true knower of all Hearts, gave up himself to the Faith, and saith, Rabbi, or Master, Thou art the Son of God, thou art the King of Israel. Then did Philip begin to convert others, before time could discover his own Conversion.

The Ancient Fathers are of Opinion, that St. Philip ever after this became a close Attendant upon our Saviour, and never left him. So that 'tis probable he was with Christ at the Marriage in Cana of Galilee, which Jesus and his Disciples were invited to three Days after. And the next Year when Christ chose Twelve of his Disciples to be Witnesses of his Miracles and Doctrines, and to be employed in great Services under him, whom he called Apostles, Philip was made one of them. After this, Jesus desirous to Feed the Five thousand Men that followed him out of Zeal, far from their own Homes, he to try Philip's Faith, asked him where they should get Food sufficient for so great a Company; Philip considering more the number of the Guests than the hospitable Power of his Master, who had so lately turned Water into Wine, and could as easily turn Stones or Trees into Bread, betrayed his weakness of Faith, saying, Two hundred pennyworth of Bread was not sufficient that every one should take a little, signifying almost the impossibility of the thing; having perhaps not so much Money among them all, or if they had, could not procure Bread in such a Desert Place as that was. We read also that Philip having told Andrew a little before Christ's last Passover, that certain Gentiles, who were come up to Jerusalem to worship at the Feast, having heard much of Jesus's Miracles and Preaching, were very desirous to see him. Andrew told Jesus of it. Some suppose they were Gentiles of Decapolis

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Decapolis Syrophenice, and other bordering Countries which joyning to *Bethsaida*, these People might have some Acquaintance with *Philip*, who was a Native, and a long Inhabitant there.

In the last Supper that Christ Celebrated with his Disciples, he told them for their Comfort, that he went to his Father, to prepare Mansions for them, and at length to receive them to himself. *Philip* using the Liberty which Christ allowed his Disciples, presently said, *Lord shew us the Father, and it sufficeth us*; We will never be troubled at whatever may befall us, but rest content with his Love to us, and his Care over us. Jesus replied smartly, *Have I been so long time with you, and yet hast thou not known me Philip?* Who have conversed with you so long, seen my Miracles, and heard my Doctrine; *For he that hath seen me hath seen the Father*: And therefore the Question was impertinent.

We have only probable Conjectures to what part of the World St. *Philip's* Lot fell; some write that *Upper Asia* was his Province where he discharged his Apostolical Function successfully for many Years, after which he betook himself to *Hierapolis*, a Rich and Populous City of *Phrygia Pacatiana*; where finding the People besotted to the Adoration of a great Serpent or Dragon, partly by the Destruction thereof, which he procured by his earnest Prayers to Heaven, and partly by representing to them the stupidity of their Idolatry, he drew great Numbers to embrace the True Faith, which the Magistrates took so hainously, that they Apprehended him, and having first Scourged him, he was either Crucified, or as some say, hanged up by the Neck against a Pillar. It is added, That at his Execution the Ground where the People stood sunk under them, which when they seemed to confess to be a Judgment upon them for their Sin, it suddenly stop'd. His dead Body being taken down, was decently Bury'd by his Sister

Marianna

The Apostle.

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Marianne, his constant Companion in his Travels, and *St. Eustachius*, his Fellow-sufferer, but not executed at this time; being nailed to the Cross, such a sudden fear possess the People, that they left him.

Some Authors say, he had two Daughters. *St. Hermine* who was Martyr'd under *Adrian*, and *Eustichia*, who they say Converted many Virgins to the Faith, but on what Grounds we know not.

His Festival is upon *May 1.*



The

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The Life of St. Bartholomew the Apostle,
who was Flea'd alive by the Command of
a Barbarous King.



THAT St. Bartholomew was one of the Twelve Apostles is not to be doubted, tho' mention- ed by a different Name, some are of Opinion, that his proper Name was *Nathaniel*, and that this of *Bartholomew* was given him from his Father *Itho- lomeus*, as St. Peter is called *Bar-Jonas*; but whe- ther he was the same Person or no, 'tis more than probable that he agreed in that great Character which our Saviour gives of *Nathaniel*, that he was an *Israelite* indeed, in whom was no guile; because Christ among all his Disciples, made choice of him for that great Office of an Apostle. The place al- lotted

loved him in the Catalogue of the Apostles, answers exactly to the calling of *Nathaniel*, or *Nicholas* just after *Philip*; and we can hardly imagine that our Blessed Lord should confer so great an authority of the Apostleship, both for the Integrity of his Life, and his early Conversion to the Faith in him; yet can not certain Conclude he is drawn from all this, that either *Bartholomew* or *Nathaniel* were the same Person, for that *Nathaniel* was an Apostle, no more than that *St. Bartholomew* was of *Cana in Galilee*, the Evangelists Record, and his Trade probably a Fisherman. He is scarce mentioned in the Holy Gospels as to anything said or done by him: He was contented with a silent Piety and humble Faith; and managed his Station soberly and prudently among the Apostolical Quire, in which we find him after our Lord's Ascension, joining with the Holy Assembly of Christians, devoutly praying and praising of God. And this is all that the Scripture speaks concerning him.

After the Holy Spirit descended upon them, it is probable that he had a part in Converting the World, but what Province was by Divine Appointment allotted to him, is no where certainly related. *Eusebius* says, that he Preached in the Country formerly called *India*, now *Arabia Felix*, and laid the first Foundation of the Christian Church there; and that *St. Panterus* a famous Stoical Philosopher, being Converted to Christianity, was extream Zealous in promoting the Faith; to which end he took a Journey into *India* two Years after, where he found the Gospel of *St. Matthew* written in Hebrew, and left among them by *St. Bartholomew*, to be an Improvement of the Faith he had Taught them; however it were as to his remote Travels, yet he was at *Hierapolis* with *St. Philip*, where he narrowly escaped Martyrdom, from whence he went to *Lyconia*, where he preached with success. His last and fatal removal and where he was put to Death

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was *Albanopolis*, a City in *Armenia*, or rather *Cilicia*; for seeking to reclaim the Inhabitants from their gross Superstitions, he was laid hold on by the Magistracy, they not enduring he should go about to alter the Establish'd Religion, and by the Command of the Barbarous King of that Country, he was Flea'd alive. Yet his Friends had liberty to bury his Body, which is said to have been removed to several Places. First to *Duras*, a City on the Borders of *Persia*, next to *Lepanto*, one of the *Ionian* Islands near *Sicily*, where a stately Church was built in the Honour of him. From whence some report he was Translated to *Beneventum*, others to *Rome*, where he now rests in the Church of *St. Bartholomew* in the Isle of *Tiber*. But I shall not pursue it any further, leaving that meritorious Work to those who account it a great piece of Religion to Trace out Reliques and dead Bones, with as little Success many times as Profit. Upon this Apostle was fathered a Spurious Gospel by certain *Hereticks* for countenancing their own Opinions.

His Festival is upon *August 24.*

The

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The Life of St. Thomas the Apostle, who
was run through with Lances.



OF the Birth and Parentage of this Apostle we have no Account; only we find in Scripture that his Surname was *Dydimus*, which in Greek signifies a Twin, and *Thauma*, from whence *Thomas* is the same in Hebrew. *Eusebius* says, he was also called *Judas*; was a Jew, and probably a *Gallilean*. Another Affirms him born of mean Parents, and brought up a Fisher-man; but withal, well instructed in the knowledge of the Scriptures. It is probable that he was an early Disciple, because in the second Year of Jesus's Ministry, he was judged, by him that knew all things, a fit Person for his soundness of Faith and Sufficiency of Knowledge, to be chosen one of his Apostles. His Slowness of be-

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lick in the matter of our Saviour's Resurrection of which he would not be convinced till he had put his hand into his side, and his Finger into the prints of the Nails. St. Gregory says was more profitable to the Church, than the other Disciples Faith; because he thereby gave Jesus Christ an occasion to demonstrate, that the Resurrection of the Body is real by the most sensible Evidences of his Touch and Feeling; who he was afterward ashamed of his Incredulity and cowardice. *My Lord and my God; I acknowledge and believe that thou art my very Lord and Master, whom I followed and heard on Earth, and an Omnipotent God.* Jesus approved his Faith said, he had done well, because he had seen and believed, but that they do better whose Faith is so strong as having not seen yet believe.

After the Ascension of our Saviour, and the Descent of the Holy Ghost upon the Apostles, whereby they were furnished with Abilities to Preach the Gospel, St. Thomas was allotted to Parthia, as St. Olaus reports, which then contained all Persia, and was so powerful an Empire, that they durst contend with the Roman Grandure; wherein were the Medes, Persians, Carmanians, Hyrcanians, Bactrians and Mugi; and some write that St. Thomas being come among the last, some of whose Country-men came to worship Jesus at his Birth in Bethlehem, he converted and baptized many of them, whom he afterwards abroad to Preach the Gospel in those remote and populous Countries; it is also said, that he Preached in Ethiopia, and the East Indies, as far as Sumatra, and chiefly Taprobane, and the Country of the Brachmans. The Portugals since their Travelling into those Parts, give an account that the Christians whom they found there, have a Tradition, that St. Thomas came to Socatra, thence to Gangam, and so forward, and having made some Progress there, in his Return, came to the Kingdom of Coromandel,

mandal, and at Malabar began a Church for his Converts, but was hindered by the Idolatrous Priests, whose Profit was too great to part with their *Diana*, till *Sagamo* the Prince of the Country, being convinced by the Miracles he wrought, not only suffered the Work to go on, but embraced the Faith, and by his Example, multitudes of the People did the like.

St. Chrysostom says, that *St. Thomas*, though at first the most weak and incredulous, through Christ's Condescension to him, became the most ardent and invincible of all the Apostles, Travelling through most parts of the World, and doing his Duty in the midst of Barbarous Nations, without any Care of his own Security or Life. *St. Austin* speaks in several Places, of a Story of a Man that gave him a Box on the Ear, who being cursed by him, was afterwards torn in pieces by a Lion. His Zeal for the Gospel of Christ hastned his Martyrdom; for the *Brachmans* doubting to lose their Trade by the introducing a new Religion, resolved to dispatch him. And knowing that he used daily to resort to a certain Tomb or Monument, to exercise his Private Devotions, they went thither with some armed Men, and finding him intent at Prayer, they poured upon him a Shower of Darts and Stones, and then run him through with Lances. His Body was taken up by his Disciples, and decently buried in the Church he had built, which afterwards became a magnificent Structure. Some affirm, it was removed to *Edeffa* in *Mesopotamia*, but the Christians in those Parts deny it. The Donative given by King *Sagamo* for building the Church, was inscribed in Brass Tables, which are said to have been brought to *Don Alphonso*, Viceroy of India under *John III.* King of *Portugal*; the Inscription being interpreted to him by a learned Jew. It is likewise reported, That there was a Cross found in the Chappel of

172 The Life of St. THOMAS, &c.

St. Thomas at Malabar, on which was an Inscription, interpreted by a learned Bramin; containing all the Passages concerning this Apostle, from his coming to Malabar to his Death in that place; and for Confirmation of what hath been said, the Portugals at their Arrival in those parts, found great Numbers of People, who called themselves *Thomas Christians*, being very poor and their Churches mean and plain, without any Pictures or Images of Saints, or any other Representation but that of the Cross. They are under an High Priest or Patriarch, to whom all the Christians of the East are Subject, who hath his Seat at *Musal*. They have several unusual Rites and Customs amongst them. It is computed that St. Thomas suffered Martyrdom about the Year of Christ 66.

His Festival is Celebrated, December 21.

The

173
The Life of St. James the Less, whose
Brains was beat out with a Fuller's
Club.



THIS Apostle was most probably the Son of Joseph, Husband to the Blessed Virgin by his former Wife, who is recorded to be the Daughter of Agei, Brother to Zacharias, Father to St. John the Baptist, whence he might well be reputed our Lord's Brother, since he himself was reckoned the Son of Alphaeus. It may be thought that Joseph was so called, as being of a particular Sect among the Jews, called Alphaeus; and that it was common among the Jews to have more Names than one. James had his Sur-name of Less, from the Stature of his Body, because he was a second Zacheus, and to distinguish him from James the Son of Zebedee, who

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who was of great height and bulk, and was therefore called *Major*. But he got himself a more admirable Name (by his extraordinary Holiness, incomparable Faith, and exalted Wisdom) which was, *James the Just*, by which he is still known over all the World.

After the Resurrection of our Lord he appeared to him in particular, as is recorded by *St. Paul*, 1 *Cor.* 15. 7. *After that he was seen of James, &c.* which is generally understood of this Apostle. *St. Jerom* from the *Nazarene Hebrew Gospel*, in which are several Passages not found in the Evangelists, relates, that *St. James*, after he had drunk of the Cup at the Institution of the last Supper, made a solemn Vow, *That he would not eat any Bread again till he saw the Lord risen from the Dead.* And that Christ as soon as he was risen appeared to him, and commanded Bread to be set before him, took it, brake it, blessed it, and gave to *James*, saying, *Eat thy Bread my Brother, for the Son of Man is truly risen from among them that Sleep.* After our Saviour's Ascension he is said to be chosen Bishop of *Jerusalem* by the Apostles: And that the more careful he was in the Administration of his Office, the more inflamed was the Malice of the *Jews* against him, especially since they could not have their will upon *St. Paul*, by reason *Festus* the Governour allowed of his Appeal to *Cesar*; they therefore resolved to dispatch *James* before the Arrival of *Albinus* the New Governour, to which End *Ananias* the High-Priest, of the Sect of the *Sadducees* (the most cruel of all the Jewish Factions) suddenly calls a Council; before which the Apostle, with others being Summoned, they are Arraigned and Condemned as Infringers of the Law; but fearing to proceed with Violence against him, lest they should enrage the People, among whom were many Converts, the *Scribes* and *Pharisees*, who were subtle Dissemblers, came to him with Specious Pretences

The Life of St. JAMES the less 175

tences saying; That knowing him to be a just Man, they doubted not but he would join with them in rectifying the false Opinions the People had conceived, that Jesus was the true Messiah; and so going up with him to the Pinnacle of the Temple, that he might be seen and heard of all, they thus Accosted him.

Tell us, O Justus, since the People are so generally Seduced with the Doctrine of Jesus, who was Crucified, what is thy Opinion of the Crucified Jesus? To which the Apostle with a loud Voice Answered, Why do you enquire after Jesus the Son of God? He sits in Heaven, on the Right Hand of the Father on High, and will come again in the Clouds of Heaven. Hereupon the People below openly proclaimed Glory to Jesus, Hosannah to the Son of David.

The Learned Politicians thus disappointed, cried out that Justus himself was become an Impostor and Deceiver, and in a Rage, threw him down from the Temple, which he trusted him that he miraculously escaped Death; but at length he recovered strength enough to get upon his Knees, and pray for these his Malicious Enemies, wherewith they being the more enraged, resolved to dispatch him with Stones, till one more mercifully cruel than the rest, to put an end to his Sufferings, beat out his Brains with a Fuller's Club. This untimely and barbarous Death of St. James, fell out the Eighty Sixth Year of his Age, and Twenty Four Years after the Ascension of our Blessed Lord. He was buried in the place of his Martyrdom, near the Temple, where a Monument was erected, which remained a long time after; yet some affirm, he was inured to Mount Olivet, in a Tomb which he built for himself, and where he had caused Zacharias, and Old Simon to be interred.

There is generally received an Authentick only one Epistle of his, supposed to be written by him a little before his Martyrdom, as having some passages

ages relating to the approaching Dissolution of the Jewish Nation: It is directed to the Jewish Converts dispersed up and down in the Eastern Countries, to comfort them in their Sufferings, and to confirm them in their Faith against the Gnosticks, and other Erroneous Opinions.

His Festival is kept May 1. with that of St. Philip.

The Life of St. Simon the Apostle, who was Crucified in Persia.



It is generally granted that Joseph the Husband of the Virgin Mary had four Sons by his first Marriage, one of which was named Simon, but that

this was the same *Simon*, is not evident from any substantial Authority: Some, because he is called *Simon the Canaanite* in the Catalogue of the Apostles will have him to be of *Cana* in *Galilee*, where he lived and first received the Faith, because it is evident all the Apostles were *Galileans*, and our Saviour did often converse thereabout; and in that very Town did the first Miracle he ever wrought; and *Nicodemus* seems to believe, that it was at the Marriage of *Simon* that he turn'd Water into Wine: Whereas in truth, he was surnamed the *Canaanite* rather from his Temper, which probably was hot and sprightly, than from his Country; *Canaanite* being in *Hebrew* what *Zelotes* is in *Greek*, which signifies Zeal: or else from a particular Sect among the Jews called *Zelots*: But they hugely mistake, who will have him to be the same Person with *Simon the Son of Cleophas*, who is said to be Successor in the Church at *Jerusalem* to *James the Just*.

There is very little spoken of *Simon* in the Gospel more than that he was so eminent for his Faith and Charity, that our blessed Lord chose him into the number of his 12 Apostles, whom he intended should be chief Ministers and Witnesses of the Truths they had heard of him, and of the Miraculous Actions they saw done by him. Some are of opinion, that before his Conversion he was one of the Sect of the *Zealots*, who according to the Example of *Phineas*, that executed Punishment upon *Zimri* and *Cosbi*, took upon them the Power of punishing Offenders against the Law, without any formal Trial or Accusation. This Sect sprung up in the time of *Matthias*, (from whom issued the Family of the *Macabees*) and continued among the Jews till our Saviour's time, who himself, in imitation of their Actions, drove the Buyers and Sellers out of the Temple, and overthrew the Tables of the Money Changers. He was very zealous for the Honour of his Master, and look'd upon all Christ's

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Enemies as really his own, how near forever they were to him in any Natural Relation, and shewed a very serious and pious Indignation towards those who professed Religion, and the Faith of Christ with their Mouths, but dishonoured that same Profession by their Irregular and Vicious Lives, as many of the sick Christians really did.

After our Lord's Passion, St. *Simon* continued with the other Apostles and Disciples of Christ at *Jerusalem*; joining in Worship and Communion with them, and did not leave that City till they had received the Holy Ghost upon the Feast of *Pentecost*; from which time, being furnish'd with all necessary Gifts and Graces for the Ministry, they began to Exercise it in all Parts of the World, whither the Holy Spirit and their own Prudence guided them. He is said to have preached the Gospel in *Egypt*, *Cyrene*, and several Parts of *Africa*; and that leaving those Countries, he went into *Lybia*, and *Mauritania*, and there exalted the Glory of Christ, not only by Preaching, but by a great Number of Miracles which he wrought there. And lastly, that he came over to the Western Islands, and particularly to this Isle of *Great Britain*, and having Converted and Baptized great Multitudes to the Faith, and undergone a world of Troubles, Difficulties and Persecutions, he was put to Death by the Infidels, and buried there; being Crucify'd as his Saviour had been; and upon that account welcomed his Death with incredible Joy and Courage: This Account is given by *Nicéphorus*, *the Bede*, and other Authors in their Martyrologies, say, that St. *Simon* suffered a glorious Death by the Idolatrous Priests at *Suanir*, a City in *Persia*, but where this is situated our Geographers do not mention, unless it should be the Place where the *Sani*, a People mentioned by *Pliny* and *Procopius*, dwelt, which they say, was *Colchis*, and may agree

agree with the Relation given us in the false History of St. Andrew, That in the *Cimmerian-Bosphorus*, there is a Tomb in a Grotto under Ground, with an Inscription, That *Simon the Zealot, or Cananite* was buried there; yet this is all but Conjecture, and uncertain Proof, God having been pleased to conceal from us the holy Actions and Lives of many of his choicest Servants, that we may content our selves to have our Religious Actions known to God on'y, and not, like the Scribes and Pharisees, *love the Praise of Men*. His Festival is kept with St. Jude's O'Sober 28.

The Life of St. Jude the Apostle, who was Shot to Death with Arrows.



ST. Jude or Judas, otherwise called Thaddaeus or Lebbaeus, whose Names were given him by

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Zealot, or else to signify the Wisdom and Zeal wherewith he was endued; for St. Jerom says, that *Thaddaeus* denotes a Person zealous in praising God, and *Lebbaeus* a Man of Wit and Understanding; from whence *Jude* as well as *Simon*, is termed a Zealot, by the Ancient Fathers, who say, he was famous for Zeal. He was Brother of *James the just*, and consequently one of the Sons of *Joseph*, (Husband to the Blessed Virgin) by a former Wife, *Judas* being the name of one of the four which he had and is therefore called, the Brother of our Lord. He was a married Man, and had Children by his Wife named *Mary*. He was chosen an Apostle in the Year of Christ 31, a little after the Paslover; and afterwards constantly attended upon our Saviour's Person and Ministry, and was probably more eminently zealous for the Faith of Christ than others.

After the Resurrection and Ascension of our Lord he remain'd at *Jerusalem* with the rest of the Apostles, worshipping God, and was present when they received the Gift of the Holy Ghost, of which he received a Portion suitable to his Place and Office. The Epistle bearing his Name is placed the last of those seven which are called *Catholic*. It hath no particular Inscription as the other Six, but is supposed to be chiefly designed for the Christian Jews in their several dispersions (as St. Peter's Epistles are) He says that at first he designed to write of the common Salvation, and to confirm them in it; but finding the Doctrine of Christ attractd on every side, he thought it more necessary to appear in defence of the Faith once delivered to the Saints; and to oppose the false Teachers that endeavoured to corrupt it, by which he means the *Nicolaits*, *Gnosticks*, the Followers of *Simon Magus*, and other Hereticks, who thought Faith without Works was sufficient for their Salvation.

Some of the Ancients, have doubted, whether this
Epistle

Epistle was Canonical Scripture, because the Apocryphal Book of *Enoch* is cited therein. But *Eusebius* tells us, that in his time most Churches read it publicly; and 'tis evident that before the end of the 4th Age, it was acknowledg'd in the Council of *Laodicea*, and *Constance*, and by the most eminent Fathers, *Arbanaſius*, *Cyril of Jerusalem* and others, to be Canonical; and *St. Origen* says, it contains in a few Lines many Words full of Divine Power and Grace. *St. Jerome* relates that *St. Jude* was one of the rest of the Apostles to *Agbarus* King of *Edessa*, tho' *Eusebius* affirms, that *St. Thaddæus*, who went thither was one of the 70 Disciples: But the Modern *Greeks* and *Latins* are bold to assert, that *St. Jude* Preached in *Edessa*, and throughout all *Mesopotamia*, completing the Work of God which *St. Thaddæus* had begun. That he established the Faith in *Armenia* the Greater, and that those People have still a Tradition that he died in their Country. Others say he was buried in *Persia* with *St. Simon*. It is also related, That some of the Apostles who preached the Gospel, did also labour in Husbandry, to maintain themselves in the Work of the Ministry, thereby to prevent their being chargeable to their new Converts, and by that means encouraging them to embracing the Faith of Christ, and that *Jude* was one of these. He lived till about the Year of Christ 62, which was a little after the destruction of *Jerusalem*. Some Authors relate he died at *Berytus*; but others say, That Travelling into *Persia*, after having had good success in his Ministry for many Years, it fell for inveighing against the Superstitious Rites of the *Magi*, he was, by their Suggestion, and Contrivance, put to a most cruel Death; which, 'tis said, was by being tyed to a Stake, and shot to Death with Arrows which made him long a dying. His Feast is celebrated, with *St. Simon's*, *Octob. 28*. His Body is said to be in *St. Peter's Church* in *Rome*, and a Gospel

Spel is attributed to him; but both have little Credit given to them.

Joseph reports, that *St. Jude* had two Grand-Children, which were Christians, who having about 40 Acres of Land, Tilled it with their own Hands, thereby maintaining their Families, and paying the heavy Taxes laid upon the Jews by *Domitian*. This Emperour in the Year of Christ 95, Raised a second Persecution against the Church, and commanded that all the Liberty of *David* should be put to Death; he, like *David*, saying Christ should come and take away his Kingdom; because the Christians magnify'd his Power and Greatness so much, calling him their Lord and King. Hereupon these two Men were accused to *Domitian* as of the Posterity of *David*, and near akin to Christ: Being brought before him, he enquired of them concerning the Condition of their Ancestors; and also about the Messiah, and his Kingdom; to which they answered particularly with much Sincerity and Freedom; telling him their Father was a labouring Man, and that the Messiah was a King in Heaven, and not upon Earth, where his Kingdom should not appear till the end of the World, when he should come, in his Glory to Judge the Living and the Dead. *Domitian* hereupon despised their Poverty, and judging them innocent Persons, set them at Liberty; and *Tertullian* says, he immediately ceased any further Persecutions of the Christians. These two Persons were afterwards much honoured and esteemed, as the Kin-dred of Jesus Christ, and as Martyrs; which Title the Church gave to all who had born publick Testimony to the Truth, tho' they did not suffer Death for the same.

THE LIFE OF St. Matthias the Apostle, who
was Stoned to Death.



OF the Parentage and Birth-place of this Apo-
 stle, we have no Account in Scripture or
 elsewhere, farther than that he was a Jew; for our
 Saviour being sent only to the lost Sheep of the
 House of Israel, admitted none to be his Disciples
 but true Israelites; he certainly became an early
 Convert to Christianity, otherwise, he could not
 have been sufficiently qualify'd for that great Of-
 fice to which he was afterward elected; and in-
 deed St. Peter in effect tells us, *Acts* 1. 22, 23. that
 he was one of those Disciples who had been a con-
 tinual Hearer and Attendant upon Christ, all the
 Time of his Ministry, after he had been Baptiz'd by

John

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John in Jordan, till his Death and Ascension. He was Elected into the Apostolick Office after our Lord's Ascension, by the rest of the Apostles, in the room of Judas, who being seized with Despair for betraying his good Master the Lord of Life, hanged himself, and thereby made a Vacancy in the College of the Apostles. After the Dispersion of the Apostles, the several Countries allotted them for Preaching the Gospel, Matthias having spent some time in Judea, is Fabled of him, that from thence he went into Macedonia, where he escaped the Effects of a pestilence, and given him on an Experiment; and that to evidence the Truth of his Doctrine, he cured 450 Persons who had drank of the same Cup before. It is more evident, that he Travelled Eastward, and at length came to Scythia. In his Travels he met with many Troubles and Difficulties, and fell amongst a sort of Barbarous and untractable People; however he by the Power of Truth converted many of them to the Faith of Christ. An ancient Martyrology relates, that he was apprehended for a Blasphemer by the Jews, and by them stoned to Death. For having by his Doctrine and Miracles in Palestine converted a great number to Christianity, Aramus the Younger, High-Priest to the Jews, having put James the Less to Death, apprehended Matthias at the same time in Galilee, to whom he made a long Speech: But finding the Apostle, contrary to his Exhortation and Persuasion, confessing Jesus of Nazareth to be the true Messiah, he condemned him to be stoned, and the Sentence was immediately executed. Some Authors say, that his Body having been kept along time at Jerusalem, was Translated thence, by Helena, the Mother of Constantine the Great, to Rome, where some parts of his Corps are shewed at this Day with great Veneration. Others report that they were brought to Triers, in Germany.

Clemens

The Life of St. PAUL

Clement Alexandrianus relates this saying of him
 That we ought to mortify and subdue the Flesh,
 and maintain a continual Opposition to it, by grant-
 ing it nothing, whereby it's irregular and sensual
 Desires may be gratified; but that we should on the
 contrary continually nourish and Fortifie our Souls
 with Faith and Divine Knowledge. His Festival is
 Celebrated; Feb. 27.

The Life of St. Paul the Apostle, who was
 beheaded by the Command of Nero the
 Roman Tyrant.



ST. Paul, tho' he was not one of the Twelve
 Apostles, yet for his great Eminency in the
 Ministry of the Gospel, had justly that Honour con-
 ferred upon him; He was Born at Tarsus, of an
 Ancient Jewish Family, of the Tribe of Benjamin, in
 Judea.

166 The Life of St. PAUL.

Paul, and had his Education in that City, which was then a more flourishing Academy than Athens and Alexandria. In the Schools of Tarsus he was Educated from his Child-hood in all the Polite Learning of the Ancients; yet at the same time he was brought up to a Manual Trade, as even the Learned of these Rabbin were. It being a Maxim among the Jews, That he who taught not his Son a Trade, made him a Thief. For Learning of Old, was not made an Instrument to get a Maintenance by; but for the better polishing the Mind, so that the Rabbies were denominated from their Trades, as Rabbi Judah the Baker, Rabbi Jochanan the Shoemaker, and Paul was a Tent-maker, and being a great proficient under Gamaliel, he became first Professor of the Sect of the Pharisees, who were generally great Applauders of their own Sanctity, and Disparagers of all others, as Reprobates, and unworthy of their Society; and our Apostle was too deeply infected with the Genius of this fiery Sect. So was when the Blood of the Martyr Stephen was shed, he took his daily Porrow after his Conversion, was drawn by, and consumed unto his Death, and kept the Remnant of them that flew him. Nay, of all the Apostles and Inquisitors, employed by the Sanhedrim to execute their Warrants upon these Upstart Heretics, as they called them, who Preached against the Law of Moses and the Traditions of the Fathers, he was the Man that proved to be the forwardest. In this Zeal, as he was in the way to Damascus, to execute his Office, with some other Zealous, breathing out Vengeance and Destruction against the Innocent Christians; and on a sudden a glorious Light darted out upon them, so that they fell to the Ground in great Amazement; and at the same time a Voice from Heaven was directed to him, saying, Saul, Saul why persecutest thou me? To which, as amazed as he was, he answered, Lord, who art thou?

The

THE VOICE RECALLED. In Year 1800, when he was
He again said, Lord what wilt thou have me to do?
Upon which he was led to rise, and go to Jerusalem,
and there expect what should further be revealed
to him; Rising from the Ground, he found he was
blind and continued three Days Fastings, and prob-
ably he had then that Celestial Vision mentioned
by him, wherein he heard and saw things past Im-
agination; and had those Divine Revelations which
gave him occasion to say, that the Gospel which he
Preached he was not taught by Man, but he had it re-
vealed to him by Jesus Christ. After three Days
Ananias, one of the Seventy Disciples came to him, by
the Command of the Lord, and having laid hands
upon him, his Sight was restored to him, and the
Gift of the Holy Ghost conferred on him; presently
after he was Baptized, and made a Member of the
Church, to the great Joy of the rest of the Disciples,
that he should become not only a Professor, but a
Preacher of that Faith, which he so lately was a
bitter Persecutor of. He afterwards gave more
Eminent for his Preaching, Epistles, Speeches and
Persecutions than any one of the Apostles; all
which are at large declared in the Acts of the
Apostles, and his several Epistles, and are briefly sum-
med up by himself, 2 Cor. xii. against the Reproaches
of some Teachers which costed him, saying: Are
they Hebrews? So am I. Are they the Seed of
Abraham? So am I. Are they Ministers of Christ?
I am more. In Labours more abundant: in
Stripes above measure; in Perils more frequent;
in Deaths often. Of the Jews five times received
I Forty Stripes save one, Thrice was I beaten
with Rods; once was I Stoned. Thrice I suffer-
ed Shipwreck; a Night and a Day have I been in
the Deep. In Journeying often, in Perils of Wa-
ter, in Perils of Robbers, in perils by my own
Country-men, in perils in the City, in perils in

THE LIFE OF ST. BARNABAS

The Wilderness, in perils in the Sea, in perils among
 the Heathen, in Weakness, and Painfulness, in
 Watchings often, in Hunger and Thirst, in Fatigue,
 Cold, in Cold and Nakedness.

Moving in these and many other Instances, served
 God and his Church in the Gospel of his Son; about
 the third Year of Nero, he suffered Martyrdom, and
 tho' being a Roman Citizen, he ought to have had the
 privilege of being Tried by the Roman Law, yet
 As a Person whom Lewdness and Debauchery had
 made ten times more a Pagan than any Custom or
 Education could have done, had so implacable an
 hatred against Christians, that he would endure no
 Apology on this behalf. Long had this Blessed Apo-
 stle desired to be dissolved, and to be with Christ, as
 being a more preferable Portion, but he waited
 God's Appointment, and June 20, in the Year of
 Christ's 65, being of a great Age, he embraced Death as
 a welcome Guest, just at the same hour as it was fore-
 told him, he was beheaded at *Aqua Salvæ*, and in-
 terred at *Via Ostiensis*, 2 Miles from Rome where Con-
 stantine the Great afterward built a sumptuous Church,
 and Festivals Celebrated, June 20.

The Life of St. Barnabas, the Apostle of the Gentiles, who was Stoned by the Jews at Salamis.

This Apostle was of the Tribe of *Levi*, and be-
 came a Disciple of Christ in his Life-time,
 and is said to be the Chief of the 70 Disciples; he
 had an Estate in the Isle of *Cyprus*, and after our
 Lord's Ascension, seeing the Necessities of the Church
 required it, he sold it, and brought the whole Price
 of it to the Apostles, to be disposed by them as they
 should think fit, to the most indigent and Wanting.

all the Christians at that time doing the like, none of them keeping their Plenty to themselves; but imparted whatever they had to their indigent Brethren, having all things in common; but *Barnabas* is particularly remarked as the most eminent Example, because his Estate being much larger than any of the rest, he gave the first Example of Charity and Bounty to the Church. He was first named *Joses* or *Josab*, and the Name of *Barnabas* signifi-
the Son of Consolation, was given him by the Ap-
stles; because he had a singular Gift, and special Art in comforting the Weak; for the Scripture represents him to be a Person of a mild, easy, and compassionate Temper, very courteous and inclin-
able to Pardon, yet withal of a very awful and majestick Countenance, begetting Reverence and Re-
spect.

After the Sale of his Estate, he sold his Abode at *Jerusalem*, whither *St. Paul* coming three Years after his Conversion, the Apostles would not admit him into their Society, having heard of his fierce Zeal against the Christians, whose very Name was a terror to them. But *Barnabas* having a greater confidence of his Sincerity, knowing him to be a good Man, brought him to the Apostles, informing them, that he was satisfy'd, he was fully reclaimed from his persecuting and misguided Zeal, being Converted to Christ himself, who appeared to him in the Way as he went to *Damascus*, and reproved his Mad-
ness, and ordered *Ananias* to instruct him in the Mysteries of Christianity. *Barnabas's* Relation found Credit with the Apostles, and *Paul* was accepted into their Communion, where he exercised his Ministry for some time, asserting to the *Jews*, that *Jesus* was the Messiah; by which he so much incen-
ded the *Hellenist* *Jews* in a Disputation with them, that they contrived to put him to Death. About five Years after, some Christian *Jews* who were dri-
ven

OF ST. BARNABAS

sent from Jerusalem by the Persecution, called about St. Stephen, went down to Antioch, and Preached the Gospel to the Jew of that City, converting many, not only of them, but even of the Heathens to the Faith, by their Preaching and Miracles. The Apostles at Jerusalem gladly hearing of the Conversion of so great a City, yet being sensible that the Ministers of it were neither of their most holy nor knowing Men, but such as their Zeal had put upon to good a Work, sent down Barnabas to Antioch, to set things in order, who upon his coming, beheld with Joy the great Success of the Gospel among them; and by exhorting them to persevere in the Faith and Doctrines of Christ with a pure Heart, he increased the Number of Believers.

St. Barnabas was a Prophet and Teacher, to whom the Council of the Apostles give this Commendation, That he was a Man who had hazarded his Life for the Name of the Lord Jesus, and had entirely given up himself to the Labour of Preaching the Gospel. He afterwards sent Paul to Antioch to help forward the Conversion of that City. He with Paul carried the Signs of the Christians of Antioch to Jerusalem. They went to Preach to the Gentiles, and upon some difference about Circumcision, are separated, but were afterwards reconciled: After which St. Paul took Silas along with him, and went into Syria and Cilicia, to confirm the Churches; and Barnabas took Mark, and sailed to Cyprus; they retaining their Christian Charity and Love both to one another, and to the Souls of the Brethren, tho' they went in different Regions one from another: This is all the Scripture Relations of St. Barnabas. Other Authors say, he continued to his Lives End in Cyprus; but Preached the Gospel in other places; that he returned to St. Paul again, and was sent by him to Corinth along with Titus. But however that be, 'tis clear, that St. Paul speaks of him as his Companion, and Fellow-Labourer.

er in the Gospel Hill, and as *Bartholomew* is the same
ther. If he be the Author of the Epistle that now
goes under his Name, he must have lived till after the
Destruction of *Jerusalem*, which was in the Year of
Christ 70. He is said to have suffered Martyrdom,
being stoned to Death by the *Jews*, at *Sabasta*, and
to have been buried within a quarter of a Mile of that
City. Some have attributed to him a Gospel full of
Fables; the Acts of *Bartholomew*, which bear the Name
of *John Mark* his Cousin, is of the same kind, being
full with Fables, and Impertinencies.

His Festival is Celebrated; both by the *Greeks* and
Latin Church, upon *June 11*.

FINIS.

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ness of the Head, and Strengthens the Brains and
Nerves: It kills the Worms, and helps the Stone,
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the Urine; it helps all Fluxes of the Belly; it's a
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